THE LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA.

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TRANSLATIONS.

THE VEDA'NTA-SU'TRA WITH S'RI'KANTHA-BHA'SHYA.

(*Contiuued from page 150.*)

By backward reference. (I. iv. 15).

Because of the backward reference, in the passage "non-existent, verily, this at first was," to the Omniscient spoken of in a previous passage "He desired 'may I become many'," and because of the backward reference in the passage "He who has penetrated here up to the tips of the nails," to the Avyâkrita described before, we understand that He alone is meant ; so, too, here, by backward reference, we are to understand that the five "*pancha-janas*" mean the five *indriyas*. Hence no incongruity whatever.

The discussion of the question as to whether the Sânkhya's Principle (Pradhâna) is referred to (in the upanishads) is over. Again the sûtrakâra proceeds to explain how Parames'vara is distinct from Jîva :

Because it denotes the universe. (I. iv. 16.)

The passage which forms the subject of discussion here occurs in the Kaushitaki-Brâhmana-Upanishad. Commencing with the words "I shall teach thee Brahman," the Upanishad goes on thus :

"He who, O Bâlâki, is verily the creator of all these beings, and whose deed this is, he verily should be known," and so on*

Here a doubt arises as to whether it is Parame'svara or Jíva who is spoken of as the being that should be known

(*Pûrvapaksha:*)—In the previous passages, such as "That being who is in the sun, him do I worship;...... him who is in the moon......;......him who is in the lightning......"† it is seen that Jíva too can be the cause of all such beings as the sun here spokon of. The word "deed" denotes something newly produced (apûrva) ; and this new effect (apûrva) can only pertain to Jíva, inasmuch as it can never affect Parames'vara who is devoid of all connection with any deed whatsoever. So the being spoken of here is Jîva and no other.

* Op. cit. 4-1.

† Ibid 4-1.

The Siddhanta: As the word "deed" is put in apposition with word "this," and is capable of being interpreted to mean 'what is done,' it means 'the universe' So that it is Parame'svara, whose deed is the whole universe, that is spoken of here. Jîva, indeed, can never be the creator of the universe.

Again an objection is raised and answerd:

If (you hold it is not the case) because of the characteristic marks of Jiva and the Prana proper, (we answer) no; that has been explained. (I. iv. 17)

It cannot be urged that Parames'vara is not referred to because of the characteristic marks of Jîva and the Prâna proper found in the following passages:

"As the master feeds with his people, nay, as his people feed on the master, so does this concious A'tman feed with the other A'tmans; and so the other A'tmans follow this A'tman."*

"When sleeping he sees no dream, then he becomes one with the Prâna alone"*

For, in the Pratardana-Vidyâ, the matter was clearly discussed. Here, too, when the preceding and the succeeding portions of the section are taken into consideration, it will be seen that the section treats of Brahman; so that the other characteristic marks should be interpreted accordingly To explain: At first, in the opening section, Brahman has been introduced in the words "I shall teach thee Brahman;" in the middle, the passage "whose deed this is" speaks of a being who is the creator of the whole universe; and subsequently in the words "he who knows this conquers all sins and obtains pre-eminence among all beings, sovereignty, supremacy;" the s'ruti speaks of sovereignty—accompanied with the destruction of all sins—being the result; a thing which necessarily results from nothing but the worship of Brahman. It being thus shown that the section is devoted to Brahman, those attributes which seem to pertain to Jîva and Prâna proper should be so interpreted as to refer to Him alone.

Another view is now set forth:

It is verily, as Jaimini holds, for the sake of the other, (as may be seen) from the question and the answer; and, moreover, even so do some (declare). (I. iv 18.)

It is with a view to declare the existence of Parames'vara distinct from Jîva that the existence of Jîva as a separate entity from the vital airs etc. is expounded—by way of showing that the vital air does not respond though called by its name and that the person rises when afterwards struck by means of a stick—in the following passage:

"The two together came to a person who was asleep. And Ajâtas'atru called him saying: 'Thou great one, clad in white raiment, Soma, king.' But he remained lying. Then he pushed him with a stick, and he rose at once."*

That such is the case is shown by the following question and answer:

Question: "Bâlâki, where did this person here sleep? Where was he? Whence came he thus back?"†

Answer: "When sleeping he sees no dream, then he becomes one with that prâna;"‡
this answer being of the same meaning as the following passage occuring elsewhere:

"With the Existent, my dear son, he then becomes united."§

Some, that is, the Vâjasaneyins, have a section in which the same thing is very clearly set forth in the form of a dialogue between Bâlâki and Ajâtas'atru, as follows:

Question: "When this man was thus asleep, where was then the person, the intelligent? and from whence did he thus come back?"¶

Answer: "When this man was thus asleep, then the intelligence of the senses absorbed within himself all intelligence, lies in the ether which is in the heart."||

Wherefore it may be concluded that it is Parames'vara Himself whose work is this whole universe.

Adhikarana 5.

This adhikarana proceeds to show how it is that, while Jîva and Is'vara are everywhere spoken of as one, they are treated as distinct entities occupying one abode.

The passages pointing (all to him) (I. iv. 19.)

The passage which forms the subject of discussion occurs in the Brihadâranyaka and reads as follows:

"Verily, a husband is not dear for the husband's enjoyment; but for the A'tman's enjoyment the hus-

* Kaushîtaki. Up. 4-20.

* Kaushîtaki. up. 4-19.
† Ibid.
‡ Ibid 4-20
§ Chhândogya-Up. 6-8-1
¶ Bri-Up. 4-1-16
|| Ibid. 4-1-17

band is dear..." ...." verily the A'tman is to be seen, to be heard, to be reflected upon, to be contemplated."*

(*Pûrvapaksha*:) It is Jîva that is spoken of here, inasmuch as by such words as " but for the At'man's enjoyment " we are given to understand that the A'tman is a samsârin as endued with desire to enjoy.

As against the foregoing we hold that it is Parames'vara who is spoken of here.—Why?—The whole section opening with the statements such as

" But there is no hope of immortality by wealth ;"

" When we see, hear, reflect upon, and know the A'tmam, then all this is known ;"

" All this is that which we call A'tman ;"†

and ending with the passage " How should he know Him by whom he knows all this?" points to Paiames'vara ; and accordingly Parames'vara is propounded here by first speaking incidentally of the jiva who is endued with an attachment for pleasures, Hence no inconsistency whatever.

How, in all these places, may Parames'vara be spoken of by the word denoting the jîva?—This the sûtrakâra explains according to an alien system:

A mark as to the proof of the proposition, as A's'marathya holds. (I. iv. 20).

A's'marathya thinks that the designating of Parames'vara by a term denoting the jîva serves to show that the jîva, as an emanation of the Parames'vara, is not quite independent of him, so that the proposition may be held as proved that by knowing one the whole is known, as said by the s'ruti, " when we see A'tman all this is known."

Because of the emancipated becoming so, as Audulomi holds. (I. iv. 21).

Audulomi thinks that it is because the liberated soul attains to the state of Parames'vara that Parames'vara is designated by the word A'tman.

Because of His dwelling; thus holds Ka's'akritsna. (I. iv. 22).

Kâs'kritsna thinks that it is because of Parames'vara dwelling as A'tman in the jîva-A'tman that the Parames'vara is designated by the word denoting the jîva.

It may be concluded that this is also the sutrakâra's view, because of its being mentioned in opposition to two other views already expounded, and bacause of the absence of a mention of any other. There is, moreover, here a strong affinity to the teaching of the sruti. To explain . In the first section of the Atharvas'iras, it is declared that Parames'vara is the being denoted by all words, as due to His having entered into all beings, *chit* and *achit*, sentient and insentient, in the following passage.

" Devas verily went to the Svargaloka and asked Rudra, " Who art thou?" He said, " Alone I was at first, I am and shall be ; none else distinct from Me. From the inner into the innermost I have entered ; into the four quarters and their very midst. Such a being am I ; I am the eternal and non-enternal ; I am Brahmâ ; I am the Eastern and the Western, I am the Southern and the Northern ; I am up and down, the (four main) quarters and the various (intermediate) quarters ; I am man, I am woman, Gâyatri I am ; Sâvitri I am ; I am Trishtubh, Jagati, and anushtubh ; the metre I am : I am Gârhapatya ; I am Dakshinâgni and A'havanîya ; I am the true ; I am the cow, and I am Gauri ; I am the oldest, I am the best, I am the highest. I am the waters, I am light. I am the Rik, the Yajus, the Sâman, and the Atharvângiras. The perishable am I, and I am the imperishable, I am the secret, I am the forest. The sacred lake am I, as well as the holy one. I am the beginning and the end, and beyond and the front. I am verily the Light. He that knows Me all knows all."

In the second section also, as due to the very fact of His having entered into everything, it is declared that He is denoted by the words *Brahmâ Vishnu, Mahesvara, Vinâyaka, Umà*, and the whole universe of things, in the passage beginning with the following words:

" To That Lord who is called Rudra, to Him who is also called Brahma, to Him I bow."

Accordingly by an investigation into the harmonious teaching of the S'ruti, it is found that S'iva, the Parmes'vara, is the Being denoted by all words, as embodied in all, having entered into all beings, sentient and insentient. as their Antaryâmin, their Inner Regulator. Wherefore, it is well to conclude that Kâs'akristsna's view alone agrees with the teaching of the S'ruti, of the Sutra, and of the great adepts.

Adhikarana. 6.

In a former adhikarana, I. i. 2, it was briefly indicated that Parames'vara is the upâdâna or material cause of the universe by quoting a passage which speaks of him by means of a word in the *ablative* case.*

* Bri-Up. 4-4-5

† Ibid

* Tatti up 3—1.

"From whom all these beings are born."

This adhikarana proceeds to establish it at full length.

And He is Prakriti also, in accordance with the proposition and the illustration (I. iv. 23).

The passages to be discussed here are such as the following:

"From Him, verily, the Atman, was born the âkâs'a."*

"The one God, producing heaven and earth."†

Here a doubt arises as to whether it is right or not to hold that Brahman is the twofold cause. Because the *nimitta* or efficient cause such as the potter is not found to form also the material cause such as clay, and that neither the material cause such as clay forms also the *nimitta* or the efficient cause such as the potter, how can we understand that he can form both the material and the efficient cause with the universe as the effect?

(*Pûrvapaksha*):—He is only the *nimitta* or efficient cause of the universe, not the *upâdâna* or material cause—Why?—Because it is impossible. Indeed, the potter who is engaged in making a pot does not make the pot by becoming clay himself, nor does a weaver making a cloth do so. If he would try to do so, it would be quite impossible. Wherefore it is impossible for Brahman, the *nimitta* or efficient cause, to be the *upâdâna* or material cause as well. And it is useless to suppose that the efficient cause is also the material cause as well, inasmuch as the production of the required effect can be accounted for without such a supposition. For, we find the pot produced notwithstanding that the potter is distinct from clay. Wherefore Brahman is only the efficient cause, but not the material cause as well

Against this we say as follows: The material as well as the efficient cause is Brahman himself. It is stated that by knowing the Commander all becomes known, that the Commander, the efficient cause, being known, the whole of the sentient and insentient universe becomes known, as the following passage shows:

"You are so conceited; have you ever asked for that Command by which we hear what has not been heard, we think what has not been thought, we know what has not been known."‡

* Tait. up. 2-1.
† Tait. Sam. 4-6-2.
‡ Chha. up. 6-1-3.

And in explanation of this, the illustration of clay has also been adduced in the following passage:

"As when clay is known, all this which is made of clay becomes known."*

If Brahman were the efficient cause merely, knowledge of the whole universe would not be possible when He is known. By knowing the potter, we cannot, indeed, know the pot etc., the effect; but we can do so by knowing clay, the material cause of the pot. Wherefore seeing that this becomes possible when Brahman, the efficient cause, is also the material cause, we must conclude that Brahman Himself is the material cause.

"Command" (in the s'ruti) is put for Him who commands, namely, Brahman. To shew that the upâdâna or material cause is not a thing distinct from Him, the Sûtrakara adduces another reason:

And by the declaration of (His) desire (I. iv. 24.)

"He desired, may I become manifold;"† in these words the Sruti declares the desire of the intelligent and all-knowing Brahman Himself who is the *nimitta* or efficient cause to become the manifold existence in the form of the variegated universe. Wherefore the material cause is not a distinct entity from the efficient cause.

(*Objection*):—From the sruti—such as "Above the universe is Rudra the Great Sage and He saw the Golden-wombed (Hirrnyagarbha) being born;"‡ we understand that the Parames'vara himself who is above the universe and is the efficient cause thereof casts his gracious glance upon the Hiranyagarbha, the first of all gods, being born by His (Paramesvara's) will from out of the Prakriti distinct from Him (the efficient cause). How can He ever become the Prakriti or material cause and assume the form of the universe. It is Mâya that is declared by the s'ruti as Prakriti, in the following words: "Let it be known that Mâya is Prakriti."§ The s'ruiti declares also that Purusha is Prakriti in the words "From Him was born, Virâj, and above Virâj is Purusha" || Thus it is proper that those two alone are the Prakriti, and as such assume the form of the universe.

(*Answer*:) The Sûtrakâra answers as follows:

* Ibid 6-1-4.
† Ibid 5—2—3.
‡ Mahanarayana upanishad, 10-
§ Svet, up. 4-10,
|| Purusha Sukta,

And (He being directly declared as both (I. iv. 25.)

In some sections of the Vedantas, the Parames'vara is directly declared to be of the form of the universe as its material cause, and to be the Lord of the universe as it efficient cause. To explain : just as the passages such as "Rudra is above the universe" indicate His being the Lord of the universe, in the same way such passages as "All verily is Rudra"* declare that, as the meterial cause of the universe, He is also of the form of the universe. In the s'atarudriya, He is declared to be the Lord of the universe, in the section beginning with "Bow to the Golden-armed" and closing with "Bow to the Lord of robbers",† and from there up to "Bow to the leaf-born and to the one born in the cluster of leaves" He is declared to be of the form of the universe. Elsewhere, too, the s'ruti declares Him in both the aspects :

> "Brahman was the forest, Brahman became that tree; . . . . . Brahman governed the worlds, holding them in their place"‡

In the Atharvas'iras, he is described to be of the form of the universe in the subsequent portion. Wherefore He being directly declared to be both, it is but right that the Supreme Brahman, Siva, who is Parames'vara, is both the universe and the Lord of the universe, as the material and the efficient cause thereof.

The sûtrakâra says that there is yet another authority :

Because of His creating (it out of) Himself (I iv. 26)

"He made it out of himself by himself."§ Thus, it is seen that Parames'vara made Himself to be of the form of the universe. Wherefore He is the material as well as the efficient cause.

(*Objection*:)—Paramasiva is quite free from all trace of evil ; He is the unlimited ocean of all excellent attributes ; His glory is infinite and eternal, and He is above the universe. How can such a being ever become the Prakriti, the universe which is the basis of all illusion and change, and which has to be avoided as an evil ?

By transformation (I. iv. 27.)

It is quite explicable how Paramasiva, the efficient cause, who is the Bliss, ever pure, and who by nature is the unsurpassed Good, should assume the form of the universe as the material cause thereof, by transforming Himself into the *chit* and *achit*, or sentient and insentient, forms of existence.

(*Objection*:)—Ah! Transformation (*parinâma*) means change in the form of the cause, inasmuch as *parinama* is defined to consist in a change from one form to another form. How is Parames'vara thus subject to what is regarded as an evil ?

(*Answer*:)—True ; but transformation (parinama) can take place in such a way that the Efficient Cause is not affected by the change, notwithstanding that He is the Prakriti or material cause.

(*Question*:)—What is this unique transformation ? We are curious to know what it is. Please explain.

(*Answer*:)—Listen ; we shall explain.

> "When it was dark, when there was no day, no night, no existence nor non-existence, then was Siva alone by himself. That is the Imperishable, the Adorable (Light) of the sun ; and from Him, Wisdom Ancient went forth"*

At the time when all this was darkness, without the light of the sun and the moon, without the division of day and night, devoid of the individual names and forms, undifferentiated into gross and subtle forms of the sentient and the insentient, into existence and non-existence, then there was Siva alone left by himself, without a second, self-luminous, with the potentialities of the sentient and the insentient existence inseparable from His being. That was then the Imperishable, Supreme Being ; that too the Adorable light, as in dwelling in the sun, the primary source of the sun's light. From such a Being, wherein was latent the whole external universe of the sentient and the insentient existence, went forth the ancient supreme wisdom, the spiritual energy (jnànasakti,) secondless, eternally existent,—the Great Flash of light dispelling all the then darkness. Then "He desired, 'may I become many';† then, Parames'vara the Cause, embodied in the subtle form of the sentient and the insentient being which was undifferentiated yet in name and form, willed that He should become embodied in the sentient and the insentient existence differentiated in name and form. And then "all this did He create, and whatever else there is ;"‡—He differentiated from himself His body, the sentient and the insentient being in its subtle form. Then "having

* Mahanarayana-up. 16.
† Satarudruya 5.
‡ Taitt. Brahman 2-8-9.
§ Taitt. up. 2-7.

* Sveta. up. 4-18.
† Taitt. up. 2-6.
‡ Ibid.

created it He entered into it;"* He entered of himself as their A'tman into the sentient and the insentient which had been differentiated from him. Then "He became the manifest and the unmanifest,"† he became variously transformed into the universe, mainfest and unmainfest. Thus as man is a child and then a youth, Brahman whose body is the universe, is the cause and the effect. The s'ruti says.

"Know verily Mâyâ as Prakriti, and Mâyin (the possesser of Mâyâ) the Mahesvara.

By that which forms His limb is all this universe pervaded "‡

From this we learn that Mâyâ is the Prakriti (material cause) of all, that Mahesvara is the being endued with It, and that the whole universe is pervaded by His limb, by a portion of Himself, by a piece of his sentient energy (Chit-Sakti) which, when regarded as the enjoyer, is known by the name of Purusha. Just as the hair and nails and the like are not born of the body alone or of Atman alone, so the universe is not born of Mâyâ alone or of Mahesvara alone. On the other hand,—like the hair and nails being born of the embodied mortals, Purusha, the Prakriti (material cause) of the sentient and the insentient existence comes into manifestation from out of the Parames'vara united with Mâyâ. From I's'vara in this form, are born the Avyakta (the unmanifested), the four-faced (Brahma), and so on. And accordingly Sruti describes Is'vara to be Purusha Himself in the following words:

"Purusha verily is Rudra."§

Wherefore it becomes quite explicable how Paramesvara, who is endued with the sentient and the insentient nature, forms the cause as well as the effect, according to the several stages through which He passes.

And it is indeed sung that He is the Prakrithi (I iv, 28.)

It is directly declared that Paramesvara Himself is the Prakriti of all beings.

"Him whose helpmate is Uma; who is the supreme Lord (Paramesvara), mighty, three-eyed, darknecked, and serene, having mediated thus, the sage reaches him who is the womb of all creatures, the witness of all, transcending darkness.*"

Thus the Sruti declares that the Prakriti of all creatures is the Parames'vara himself, who is the witness of all, the omniscient; transcending all darkness, above all universe; associated with Umà, the supreme energy (*Parama Sakti*). Therefore the Supreme Brahman Himself is the Upâdàna (material cause) as well as the *nimitta* or efficient cause.

* Ibid.
† Ibid
‡ Svata-up 4—10.
§ Mahanarayanopanishad.

Adhikarana 7.

By this, all have been explained; all have been explained (I. iv. 29.)

This exposition of Vedantic passages, carried on from I. i. 2 till now, forms also the exposition of those portions of the *Mantra* and *Brâhmana* which, as speaking of the characteristic marks of Brahman, are of the form of the Vedanta, such as the Purusha-sûkta and the Satarudriya which form integral portions of Karma-kanda; as also of the Smritis, Itihasas, Puranas, and the sayings of the adepts. Repetition of the words "all have been explained" is intended to shew that the adhyaya is over.

Here a doubt arises as to whether the Satarudriya and the Purushasukta which occur in the ritualic portion (Karmakanda), as also the Smriti, Itihasas, and Puranas,—whether they do or do not point to Brahman, when we take into account the various marks by which to ascertain the purport of a scriptural text; this doubt arising from the sections being of a different character (as devoted to karma).

(*Pûrvapaksha:*) It is proper to maintain that the Purusha-sùkta and the like which occur in the ritualistic portion (karmakanda) are devoted to an exposition of jiva, the performer of actions; and that they do not point to Brahman, because there is no purpose served (by treating of Brahman). Even the smritis, Itihasas, Puranas, and the like do not treat of the oneness of Atman; for some of them speak of Brahma as the Parabrahman; some, of Vishnu; some of Rudra; some, of Sakti; Some, of Agni; some of Sûrya; some, of Vayu; some of another. As thus, no definite conclusion can be arrived at, these cannot be held to treat of Brahman.

(*Siddahnta:*) As against the foregoing, we hold as follows:

* Kaivalya upanishad 7.

The Purusha sûkta and the like do teach Brahman, because of His characteristic marks being described therein. We find here described the characteristic attributes of Brahman, that He is the cause of all, that He is beyond darkess, that He is the cause of immortality,—as the following possages shew :

" From him Virâj was born."*

" Of the colour of the sun, beyond darkness."*

" Him thus knowing, one becomes immortal here."*

Wherefore I's'vara Himself is here described as Purusha. And in Satarudrîya we find Parmesvara described as the Lord of the universe, as the Atman of the universe, as darknecked and so on. It is therefore but right to hold that He is treated of in the section.

(*Objection*) :—It would seem unreasonable that the Paramesvara who is the repository of the finest of the attributes should be the being treated of in the Satarudrîya. For, in the very beginning, we find the Being associated with wrath—which is a despicable quality,—as the following words show : " Bow to Thy wrath (*manyu*) O Rudra."†

(*Answer*) :—We should not proceed thus. Fer here, the word " *manya* " means ' knowledge.' Or, it does not matter even if we understand the word in the sense of ' wrath' ; for ' wrath ' being a quality inhering in the Prakriti which has been voluntarily put on by Him, it has nothing to do with Paramesvara.

* Purush sukta.

† Satrrudriya, 1.

The marks which serve to indicate the main drift of the Puranas etc. point to the inevitable conclusion that they, treat of Siva, the Paramesvara associated with Umâ, who, as the Atman of all, is the being denoted by the several designations such as Brahma and Vishnu ; who is Omniscient and Onmipotent ; who is above all ; whose glory is unequalled ; the being to whom the name Brahman can be fully applied and who forms the final import of all the Vedantic texts interpreted in harmony with each other.

As to the contention that these occur in the ritualistic portion, we have only to say in reply that it is but right that ' section ' must be made to yield to characteristic marks' in determining the main drift of the teaching. On the same principle, wherever in the Vedas and other authoritative texts a sentient or an insentient being is declared as the cause of the universe and so on, we are to understand that it is Siva, the Atman thereof, who is there referred to. Wherever we find such attributes as mutability and nescience are predicated, it is a sentient or an insentient being forming the body of Parabrahman that is meant. Thus everything becomes explicable when properly understood.

End of the first Adhyâya.

A. MAH'ADEVA S'A'STRI B. A.

(*To be Continued.*)

SIVAGNANA SIDDHIAR
OF
ARUL NANDI SIVA CHARIAR.

(*Continued from page 152.*)

PANCHARATRI'S STATEMENT,

21. You said the Devas partook the ambrosia by the aid of Vishnu who swallowed the earth. When the fearful poison arose from the sea, and Vishnu and other gods fled to the supreme kingand cried "Save us OLord from this untimely death", then if the Supreme Pasupathi did not swallow the poison, how could the gods have partaken of the ambrosia?

22. When Vishnu fled from fear of the Asura *Súra Padma*, the latter was killed by God Kumara, the Son; Asura Tharuka was killed by Sakti Kali; the three forts of the Asuras were burnt down and Jalandhra was smashed. Did not Ishwara protect the world by all these mercies?

23, When Partha (Arjuna) seated on the car saw the assembled hosts and all of them his kinsmen and he refused to slay them with his sharp arrows and reign as king after their death, the wily words uttered by Vishnu to induce him to fight, you accept as your high authority. Why dont you also accept the words of the Buddha Avatar of Vishnu, propagated for the conquest of the Tiripura Asuras.

24. Maya cannot become souls; nor souls maya. Mayan cannot become these last nor they, Him. These padarthas, Pasa, Pasu and Pathi are eternal. He being omniprsent He appears as the All in all; (and cannot become these).

25. When the pure Agamas assert that mukti is obtained by the soul ridding itself of its Pasa and uniting itself to the Pathi and when you would senseless say that your Immaculate Vishnu will become ignorant and the ignorant soul, will not the wise feel ashamed and leave this confounded theory to yourself.

26. When Brahma and Vishnu fought for each other's superiority as the Supreme Brahman, and the Supreme looked on and stood in their midst as a Pillar of flaming fire, He was not understood by the fighting Gods. Such Vishnu you say is the Supreme!

27. He cannot be God who in his fight with the Maharishi Dadichi was vanquished by the latter.

28. He cannot be God who was punished by the Rishi Durvasa; and from the scar left on his chest, is he not called *Tirumarumarbhan*, 'He with the scar in his chest'?

29. When Maharishi Brigu found marks of violence left on his wife's body by *Mal*, and swore on the strength of his true allegiance to Isa, that such a violator of women's chastity should undergo ten evil births, *Mal* fell down shuddering.

30. When in fear of this curse, he prayed to the Supreme (Para) the latter appeared and comforted him and asked him what he wanted and when he preferred his prayer that he should be rid of Bhrigu's curse, the Lord replied that Bhrigu was his Bhakta; and when he further prayed that he should be redeemed at every one of his births, the Lord of the world promised to do so.

31. He cannot be the *Ninmala* God who bound by the curse of Bhrigu was born ten times and endured sorrow and pain. As such be assured Hari cannot be divine. Be advised and worship the lotus feet of the Blue-throated God of gods.

J. M. NALLASWAMI PILLAI, B. A., B. L.

(*To be Continued.*)

21. This story is given in Valmiki's Ramayana. This story is the aptest illustration of the nature of the supreme being as defined in the Kural "வேண்டுதல் வேண்டாமை யிலான்."

23. God Vishnu is said to have taught Buddhism to the Tirupura asuras, to prepare them for their defeat, on the principle laid down by the Mahabharat "The man for whom the gods are preparing defeat, is deprived by them of understanding; he sees everything pervertedly." Dr. Muir also quotes the parallel lines from Latin and greek.

"God deprives of reason those whom he wishes to destroy." "But when the God brings evil upon a man, he first injures his understanding" and he cites from the Bible also passages containing the same sentiment.

24. It is this nature of the union of souls and matter and God that people would not understand This union is advaita and is not dualistic nor external and internal nor Parinama nor Vivarta. Have any of the schools of modern Hinduism compared the simile of vowels and consonants postulated by the Siddhanta, with the similes of rope and snake, gold and ornaments &c. &c. Everything is in Him and He is in everything, God is immanent in all nature and yet he is beyond all. Light is in darkness and yet beyond it too. God has no opposite. In his Presence everything else is naught. "ஒன்றுநீ யல்லை யன்றி யொன்றில்லை" Says Saint Manickavachaka. In this single sentence is exhibited the Highest Doctrine of Pure monism or Advaita.

25. The novel doctrine sometimes broached is that the so-called God though clothed with three gunas (the substance of Prakriti) as any other mortal is, is not contaminated by it. The Puranic traditions we possess of these Gods only prove the contrary.

31. The unfortunate part of it is, that in such an orthodox and philosophic Vaishnava treatise as the *Tatvatrayam*, the truth of this story is accepted, and the explanation offered that the God only *sought* this curse as an excuse to be born and do good, certainly cannot commend itself to the intelligent.

THAYUMANAVER'S POEMS.

(*Continued from page* 154.)

பாடாது பாடிப் படித்தளவில் சமயமும்
பஞ்சுபடு சொல்லணிவனைப்
பார்மினோ பார்மினோ வென்றுசபை கூடவும்
பரமார்த்த மிதுவென்னவே
ஆடாது மாடிநெஞ் சுருகிநெக் காடவே
யமலமே யேகமேயெம்
ஆதியே சோதியே யெங்குநிறை கடவுளே
யரசே யெனக்கூவிநான்
வாடாது வாடுமென் முகவாட்ட முங்கண்டு
வாடா வெனக்கருணைநீ
வைத்திடா வண்ணமே சங்கேத மாவிந்த
வண்மையை வளர்ப்பித்ததார்
தேடாது தேடுவோர் தேட்டற்ற தேட்டமே
தேடரிய சத்தாகியென்
சித்தமிசை குடிகொண்ட வறிவான தெய்வமே
தேசோ மயானந்தமே

115. O Bliss of teeming Splendour, O The Supreme Intelligence, being the indiscernible Sat that hast filled my heart!

Many alien religionist assemble very often and point at me in contempt "Behold! Behold! Pity that this man is bent upon mere utterances and hymns purely emotional in their nature."

Nevertheless, I would take to the emotional worship * alone as *Summum Bonum* and dance and dance and grow slender and slender in announcing Thy Solemn attributes 'O The Nirmala Being! The Ancient One! The Light Transcendent! The Supreme All pervading Lord!'

Exhausted and faint-hearted as I became in this manner, yet Thou wouldst not be moved to invite me to Thee.

O the Inestimable Treasure, revealing Thyself to the pious-minded seekers, did any one ask Thee to be so hard with me?

R. SHUNMUGA MUDALIAR.

(To be Continued).

Religion of Love or *bhakti*. Love is the animating fire of the sadhana *Sariya, Kiriya, Yoga* and *Gnana*. Some erroneously hold that this sadhana and love can benefit the aspirer of Moksha severally i. e., either sadhana or love benefit him independently. Not at all. Saria, Kiriya, Yoga and Gnana are indispensable and inseparable with love (bhakti). Hence it was the *successful* saints like our Thayumanavar though accomplished in *Yoga* or *Gnana* (knowledge), yet, were not, for a moment, wanting in true bhakti or *love of devotion* to the *Supreme siva* and that even the Holiest Four *Gnânasambanthar, Appar Sundarar* and *Manikavachakar* went from temple to temple sang and danced and shed tears of love of extreme reliance on Siva for His Boundless Grace. So in this verse (115) the saint reveals the emotional worship and prayer as the sole aim of existence in this world in spite of censure of the antagonists like the followers of Patanchal &c. Authorities are abundant to support the truth that emotional prayer in temples is the necessary antecedent of bhakti or love to the Supreme Siva and that bhakti or love to the supreme Siva is the essence to be extracted from the Siva-Sariya, Siva-Kiriya Siva-Yoga,—Sivagnana. And as such and as supported by the authorities below stands superior to the said action (Sariya, Kiriya &c.), to the said Yoga, and to the said Gnana,

* *Emotional worship is the Summum Bonum in this life.* It is the crowning excellence of this Saiva Siddhanta school that it is the

1. AUTHORITIES.—"Love, as has been declared in the scripture, is superior to action, wisdom and yoga."—Sandilya Sutra 62.

TIRUMANTHIRAM.

INTRODUCTION.

Continued from page 32.

திருமந்திரம்.

அந்திவண் ணாஅர னேசிவ னேயென்று
சிந்தைசெய் வண்ணம் திருந்தடி யார்தொழ
முந்திவண் ணாமுதல் வாபர னேயென்று
வந்திவ் வண்ண மெம்மனம் புகுந்தானே. (௪௬)

46. He was praised by His Bhaktas who knew the way as 'O Thou of the colour of the evening sky, O Hara, O Siva,' I also prayed 'O Father, O The first cause, O The Supreme,' and being pleased, he entered my heart.

மனையி லிருந்தவர் மாதவர் ஒப்பர்
நினைவு ளிருந்தவர் நேசத்து ணிற்பர்
பனையு ளிருந்த பருந்தது போல
நினையா தவர்க்கில்லை நின்னின்பந் தானே. (௪௭)

47. Even the house-holder will become like unto the sages doing great penance. The Lord enters their heart and fills them with Love. Those who forget Him derive no bliss like the kite poised on the Palm tree.

அடியார் பரவு மமரர் பிரானை
முடியால் வணங்கி முதல்வனை முன்னிப்
படியா ரருளும் பரமபர னெந்தை
விடியா விளக்கென்று மேவிநின் றேனே. (௪௮)

48. Our Father, the Supreme of supreme, who shows His grace even to those who do not worship Him, shines as the undying light in the hearts of those who bow their heads to Him.

பரைபசு பாசத்து நாதனை யுள்ளி
வரைபசு பாசந் தொருங்கவல் லார்க்குத்
திரைபசு பாசச் செழுங்கடல் நீந்திக்
கரைபசு பாசங் கடந்தெய்த லாமே. (௪௯)

49. They who would think of Him Who by the power of His Sakti transcends both souls and their bondage, and try to get rid of the bonds of sin, will really cross the sea of bondage and land themselves in the shore of Heavenly Bliss.

சூடுவ னெஞ்சிடை வைப்பன் பிரானென்று
பாடுவன் பன்மலர் தூவித் தொழுதுநின்
றாடுவ னாடி யமரர் பிரானென்று
நாடுவ னானின் றறிவது தானே. (௫௦)

50. His Foot is my crown; His Foot I will place in my heart; I will speak of Him as my Supreme Lord. I will adorn Him with flowers and adore Him and dance and delight in Him. This is what I have learnt today.

NOTE—Cf. Chandog. vii. 25. 2. "He who sees, perceives, and understands this, loves God, delights in God, revels in God, rejoices in God—he becomes a Svaraj; he is lord and master in all the worlds."

* * *

GURUPARAMPARIAM.

(THE LINE OF GURUS.)

குருபாரம்பரியம்.

நந்தியருள் பெற்ற நாதரை நாடிடின்
நந்திக ணால்வர் சிவயோக மாமுனி
மன்று தொழுத பதஞ்சலி வியாக்ரமர்
என்றிவ ரென்னோ டெண்மரு மாமே. (௧)

1. When the line of gurus who had obtained the grace of Nandi is named, we will find four Nandis among them, as also, Sivayoga Mahamuni and Patanjali and Vyagrapada, who worshipped in Chidambaram, and including me, they are eight, all of them.

நந்தி யருளாலே நாதனாம் பேர்பெற்றோம்
நந்தி யருளாலே மூலனை நாடினோம்
நந்தி யருளா தென்செயு நாட்டினில்
நந்தி வழிகாட்ட நானிருந் தேனே. (௨)

2. By Nandi's grace, we obtained Him; by His grace, we obtained (the body) of Mulan (the shepherd). What all cannot be achieved if we only procured His grace. His grace showing me the way, I stand firm to the way.

மந்திரம் பெற்ற வழிமுறை மாலாங்கன்
இந்திரன் சோமன் பிரம னுருத்திரன்
கந்துருக் காலாங்கி கஞ்ச மலையனோ
டிந்த வெழுவரு மென்வழி யாமே. (௩)

3. Those who pursuing the same path as mine have derived the same teaching (mantra) are seven namely Vishnu, Indra, Soma, Brahma, Rudra, Kalanki, and Kanjamalayan.

நால்வரு நாலு திசைக்கொன்று நாதர்கள்
நால்வரு நானாவிதப் பொருள் கைக்கொண்டு
நால்வரு நான்பெற்ற தெல்லாம் பெறுகென
நால்வருந் தேவராய் நாதரா னார்களே. (௪)

4. Of these, the first four masters (four nandis) become each a Lord for each corner of the universe; they attained various siddhis and offered them all to the whole world, becoming gods and Lords.

மொழிந்தது மூவர்க்கு நால்வர்க்கு மீசன்
ஒழிந்த பெருமை யிறப்பும் பிறப்பும்
செழுஞ்சுடர் மூன்றொளி யாகிய தேவன்
கழிந்த பெருமையைக் காட்டகி லானே. (௫)

5. The seven masters (Vishnu &c.) were taught the greatness of Isa (Pathi) and the nature of death and birth (Pasa and Pasu). The God with the three eyes of Light did thus manifest His greatness.

எழுந்துநீர் பெய்யினு மெட்டுத் திசையும்
செழுந்தணிய மங்கள் செய்மினென் றண்ணல்
கொழுந்தண் பவளக் குளிர்சடை யோடே
யழுந்திய நால்வர்க் கருள் புரிந்தானே. (௬)

6. We four (Sivayogamahamuni and others) who understood His gracious nature were taught to carry out strictly our duty (Niyama) even though it rained in torrents from every side.

NOTE—Nyama prescribed for yogis are of ten kinds namely Tapas, contentedness, faith in God, giving to the needy money well-earned, respect to the elders, listening to spiritual teachings, humility, knowledge of good and evil, Japa, and vrata.

THE HISTORY OF TIRUMULUR.

திருமூலர்வரலாறு.

நந்தியினை யடிநான் றலைமேற் கொண்டு
புந்தியி னுள்ளே புகபபெய்து போற்றிசெய்
தந்தி மதிபுனை யரனடி நாடொறுஞ்
சிந்தைசெய் தாகம செபபனுற் றேனே. (௧)

1, Placing the feet of Nandi on my head, and becoming filled with Him in my heart and worshipping

him there, and meditating ever on Him who wears the evening moon, I begin to proclaim the great truths of the Agama.

செப்பும் சிவாகம மென்னுமப் பேர்பெற்று
எப்படி நல்கு மருணந்தி தாள்பெற்று
தப்பிலா மன்றிற் றனிக்கூத்துக் கண்டபின்
ஒப்பிலெழு கோடி யுகமிருந் தேனே. (௨)

2. After I attained the Foot of the gracious Nadi, who first gave out the Sivagama and after I saw the Supreme Dance in the immaculate Hall, I remained in Yoga for 70 crores of years.

இருந்தவக் காரணம் கேளிந் திரனே
பொருந்திய செல்வப் புவன பதியை
யருந்தவச் செல்வியைச் சேவித் தடியேன்
பரிந்துடன் வந்தனன் பத்தியி னாலே. (௩)

3. Hear, O Indra, why I remained so! The wealthy and most powerful mistress of the Tamil land, I worshipped in earnest and with love.

சதாசிவந் தத்துவம் முத்தமிழ் வேதம்
இதாசனி யாதிருந் தேனின்ற காலம்
இதாசனி யாதிருந் தேன்மன நீங்கி
யுதாசனி யாதுட னேயுணர்ந் தேமால். (௪)

4. When the goddess of the triple Tamil learning born of the Sadasiva Tatwa, appeared before me on her seat of purity, I too leaving all indifference, assumed an attitude of love and attention and by her Grace I understood Her learning.

மாலாங்க னேயிங்கி யான்வந்த காரணம்
நீலாங்க மேனி நேரிழை யாளொடு
மூலாங்க மாக மொழிந்ததிருக் கூத்தின்
சீலாங்க வேதத்தைச் செப்பவந் தேனே. (௫)

5. Hear O Malanka, why I came into this earth! I came here to proclaim in Tamil, the mystery (vedic mantra) of the Dance of the sky-hued and well-bedecked Uma's Consort.

NOTE.—Lo! Look at the great spirit of the great Tirumular who with heart filled with love, and to benefit the Tamil land with the best teachings of the Agamas in sanscrit would graciously venerate the people's language and speak to the people in their own tongue; and modern-day reformers would even force our girls to master a foreign language to make them participate in the fancied benefit of the lore of the West.

நேரிழையா வாணி ரதிசயா னந்தப்
பேருடை யாளவள பிறப்பறுத் தாண்டவள்
சீருடை யாள்சிவ னாவடு தண்டுறை
சீருடை யாள்பதஞ் சேர்ந்திருந் தேனே. (௬)

6. The Well-adorned maid, The mother with the love-filled bosom, my Lady, who removed the sin of my birth and death, the Consort of Siva of Thiruvavaduthurai.* Her feet I reached in yoga!

சேர்ந் திருந்தேன் சிவமங்கை பங்கனைச்
சேர்ந் திருந்தேன் சிவனாவடு தண்டுறை
சேர்ந் திருந்தேன் சிவபோதியி னீழலில்
சேர்ந் திருந்தேன் சிவனாமங்கா ளோதியே. (௭)

7. I lived with the Consort of the mountain Maid, with Siva of Thiruavavaduthurai. I lived under the shade of the sacred Bo tree; I lived repeating the names of Siva.

இருந்தே னிக்காயத்தே யெண்ணிலி கோடி
இருந்தே னிராப்பக லற்ற விடத்தே
இருந்தேன் இமையவ ரேத்தும் பதத்தே
இருந்தே னென்னந்தி யிணையடிக் கீழே. (௮)

8. I lived in this body for innumerable ages; I lived where there is neither night nor day; I lived in the Heaven praised by Devas; I lived under the Foot of my Nandi.

பின்னை நின்றென்னே பிறவி பெறுவது
முன்னை நன்றாக முயல்தவஞ் செய்கிலீர்
என்னை நன்றாக விறைவன் படைத்தனன்
தன்னை நன்றாகத் தமிழ்செய்யு மாறே. (௯)

9. What is the good of being born? You dont perform good actions to deserve it. My good Lord created me, so that I may praise Him well in Tamil.

ஞானத் தலைவிதன் னந்திநகர் புக்கு
ஊனமி லொன்பது கோடி யுகந்தனுள்
ஞானப் பாலாட்டி நாதனை யர்ச்சித்து
யானு மிருந்தேன் நற்போதியின் கீழே. (௧0)

10. Entering the city of the Wisdom-Mother and Her Nandi, and for countless ages, anointing them with milk of wisdom, and worshipping the Lord, I lived under the Bo tree.

* The great Shaivite shrine, adjoining the famous mutt of the same name is here meant. Tirumular's shrine can be seen there. The Arasa tree (Ficus Religiosa) sacred to this temple referred to in the next stanza is peculiar in that it does not grow straight up but spreads in the ground like a creeper, and hence called (படர் அரசு).

THE

LIGHT OF TRUTH

OR

Siddhanta Deepika.

MADRAS, JANUARY 1898.

A WEEK OF GREAT PROMISE.

SINCE we wrote last, the plague has sensibly diminished and though the shadow of death has not passed away from our midst altogether, yet we have every reason for hearty congratulation and fervent prayer to the Great God, Father of all. And we have also passed through a week of great promise which closed the year 1898. And it is a week to remember by; most stirring appeals and earnest exhortations were addressed to our sense of loyalty and patriotism, to our duty to God and our motherland and ourselves, from a variety of platforms, by some of the most distinguished and talented and earnest friends of our country, both Indian and European, so as to wring our hearts and draw our tears; and the remembrance of them should carry one very far. And they were words of hope and encouragement, whether they fell from the lips of "the People's Governor," or Mrs. Beasant, Mr. Justice Ranade or Mr. A. M. Bose, Rev. Mr. Fletcher Williams or Mr. Grubb.

A week of great promise.

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THE first event of the week, of importance to us, was, of course, the speech of His Excellency Sir Aurthur Havelock at the opening of the Madras Educational Conference. And we quoted in our very first article, on the subject a sentence from Mr. Hodgson's letters. Writing about 1835, he said. "Let us begin in the right way or fifty years hence, we may have to retrace our steps and commence anew;" and these fifty years have more than passed, and we added, we do not want to retrace but to reconsider and remedy the defects. (Vol. I. p. 20). And to-day we find His Excellency voicing the public feeling, and measuring its strength "that the system of education upon which so much talent and so much labour has been expended does not, in cultivating the intellect and in forming good men and good citizens, attained the full measure of success which was expected of it." And we also stated then in the very next page that it is useless to ignore that English is primarily learnt as a means of breadwinning and his effort in this direction is enormous. His Excellency clearly recognizes the fact that the efforts of pupils and teachers is simply to secure this end. And then we stated it as our conviction (p. 19 Vol I.) that the barrenness of the Indian intellect so often bewailed of, is due in a great measure to the waste of energy involved in early life, when the young mind must be fully engaged in the gathering and receiving of facts of knowledge and experience and ideas direct, instead of mere sounds and symbols by having to learn a foreign language, not akin, but alien in every respect and we also quoted an opinion Sir Raja of T. Madhava Row to the effect that to this foreign education should be traced that want of clearness of thought and expression noticed in Indian graduates, both of which His Excellency sums up in the simple question, "Does not learning in a foreign tongue cause waste of energy in the pupil, and does it not impair accuracy of the knowledge acquired?" And in suggesting a vernacular medium he quotes the opinion of Sir Mountstwart Elphinstone about the necessity of building the regeneration of the people on their own indigenous literature: And after referring to other defects which we have also touched upon, he has actually formulated certain proposals to a body of educational experts with regard to the abolition or gradual modification of the secondary and Primary tests, and to the establishment of a teaching University and to the substitution of vernacular for English in the Primary department and even up to the secondary or High School Dept. We only hope that our learned seniors would soon bring to bear their heart and soul upon the consideration of the subject, instead of wasting time in mere dialectic disquisitions, and return a reply to His Excellency's questions at the earliest opportunity.

H. E. Sir Aurthur Havelock on Education.

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And then Mrs. Beasant deserves all our praise and admiration for her noble enthusiasm and noble work; and we daresay she will appreciate our remarks, coming from our heart as they do, though not from one within the pale of her own brother hood, for it is not to be ignored that the feeling of 'I' and 'mine' has not even left the precincts of the Theosophical Society. However one could not listen to her noble words, without the tears glistening in one's eye, however one might differ from her on points of theory and practice of a metaphysical nature. She rose to her highest level when she appealed to our past greatness and spirituality and when she referred to The Father of all, Mahadeva, the great God, not the destroyer, but the Regenerator, as she calls Him, She was most solemn and simply grand. She insisted that unless this conception of Siva was well understood, it is not possible to understand the mysteries of the universe, and we have once before referred to her views of God

Mrs. Beasant.

Siva, the Yogi of Yogis, dwelling in the *mashan*, and yet the gracious Lord of Uma, of Love and Life and Light. We shall take another opportunity to revert to the subject of her discourses.

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The unitarian church.

AND our thanks are also due to the Rev. Fletcher Williams, who tried bring home to the Indian minds a form of Christianity which was much more acceptable to them. And the Unitarian Church which he represents is a slow and rationalistic upheaval and growth out of the shackles of the old orthodox and rigorous Christian creed. And in our review of Mrs. Humphry Ward's Robert Elsemere, contributed to the Madras *Weekly Review*, we have noticed at great length the importance of this great struggle in the West and its bearing on Indian Problems. We shall be glad to welcome him whenever he again chances to come into our midst.

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The temperance cause.

And the Temperance cause was warmly pleaded by Mr. Grubb as the spokesman of the Anglo-Indian Temperance league in England, to whom our warmest gratitude is due. The Demon drink is only numbering more and more victims within his grasp and we are more and more despairing of any improvement in this direction, where for one Mr. Grubb, we have thousand other Englishmen to set us the example and the fashion. We expect of education accomplishing many great things, but when the flower of the educated fall victims to this Demon drink, where is the hope ?

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Love and serve.

AND then the National Congress and the National Social Conference. We cannot help referring to the Congress, if only to allude to the grand peroration of Mr. A. M. Bose which was divine in its tone. And somebody remarked in the hall itself that it was a long winded sermon, and we wish we had more such men to preach to us on the same text " Love and serve", which sums up the ideal of our own noble Religion.

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The Social conference was a great success in every respect, though we could not help remarking how all our grand and reverend seniors were sitting aloof, except a very few, and the whole work fell on very young shoulders, guided of course by the master hand of Mr. Justice Ranade. We approve of the entire programme of work gone though; and we commend specially the conference passing a strong resolution as to the necessity for speedy legislation, on the Temple endowments question, which it declined to do at its previous sessions. In regard to the readmission of converts to other faiths, and of foreign travelled men we hope to collect and publish the texts bearing on this question in these pages; but we would respectfully ask of what use is their readmission, if not to participate in Social advantages, if they would not in fact cherish love for their old country and religion and their people and their habits and customs and would not give up the habits and practices acquired by them anew and which are obnoxious to the community? What the community says to such people is " better be outside, than be in and corrupt us."

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WE publish elsewhere Mr. J. M. N's. criticism of Mr. Justice Ranade's address, and we wish to add one or two other facts The hill-men in the Palney hills call themselves Vellalahs; and among them the custom of breaking the tali and remarrying is still in full force. And then the etiquette of uncovering the upper part of the body is in full force even now in the extreme south, though of course confined to males. And of course we fail to understand whether the South Indian savages forced the Brahmans to introduce or sanction all these rigorous customs for their own benefit or for the benefit of the Brahmans themselves! There is nothing in the whole of the Tamil literature sanctioning these enormities. And we are also glad to find that our contemporary of the *Indian Spectator* also takes the same view of Mr. Justice Ranade's address as Mr. J. M. N. does. And in its issue of 8th January, the learned Editor refers to the disscussion that was going on in the columns of our magazine and of the *Indian Social Reformer* about the ancient Tamilian Civilization, and he quotes from M. Barth to show the antiquity of Saivism and Vaishnavism.

KAIVALYA AND AMIRTABINDU UPANISHADS.*

The translation of the first of these upanishads by Pandit R. Anantakrishna Sastri of Adyar, with notes from the comments of Narayana and Sankarananda has been lying on our table for some months past and we have got our own Pandit to add his comments; and it will be apparent when they are printed what the difference is between the two modes of interpretation. The one mode, as in the book before us, takes for its certain guide, one's own inborn and inbred conviction produced by an immediate or intuitive cognition of " the Thing in itself," as opposed to " the conclusions professedly based on pure speculation ", as our learned translator puts it, or as we would put it, it follows for its guide what the professors of the Mayavada School or the Hindu Idealists regard as

* Minor Upanishads by Pandit A. Mahadeva Sastri B. A., Madras 1898.

the outcome of their innate cognition as opposed to dictates of all human reasoning; and one might possibly cavil at the high position claimed for professors of this School by our learned translator, over teachers of all other Schools; and when this so-called intuitive conception of Truth is so opposed to all human reasoning and common sense, one might also question the correctness of this Aham Brahma Gnana and doubt whether, after all, this boasted Self-knowledge may not be an illusion of illusions. And we know on the authority of the commentator quoted by the learned translator, what havoc our manas plays with us. After all, such a mode dealing cannot have a very high value; and another man can as easily say that his own intuitive and immediate cognition is different and it would be simply impossible to decide between the two sets of intuitive experiences. And the effect of it on the possible student is that he must choose the one or the other on the principle of "Believe and be saved." The other mode of interpretation is not so ambitious nor so presumptious. It does not seek to interpret things as it suits one's own fancy or preconceived bias. At any rate, it advances one step higher, and instead of quoting this and that Acharya, and his followers, it only quotes from authorities or works left to us in the prehistoric period, and whose authorship is unknown, but which were anterior in date to this and that Acharya, and the authority of which is accepted by or at any rate cannot be denied by this or that Acharya. And what our own Pandit has done is to quote in elucidation of the wordor passage, a passage from some other sruti or upanishad, some Itihasa or Purana fulfilling the characteristics above set forth. And where modern Oriental Scholarship has failed is in ignoring the Puranas and Itihasas of undoubted authenticity as invaluable helps to understand the much more ancient Veda and Vedanta. For it is a fact which our pandit proves by his quotations that the difficult words and passages in the Upanishads and Vedas are explained and illustrated and commented on at great length in the Purunas and Itihasas. Col. Vans Kennedy had remarked "I cannot discover in them (Puranas) any other object than that of religious instruction. In all the Puranas, some or other of the leading principles, rites and observances of the Hindu Religion are fully dwelt upon and illustrated, either by suitable legends or by presenting the ceremonies to be practised, and the prayers and invocations to be employed in the worship of different deities." Speaking generally of the value of Puranas, Prof Wilson also remarks, that "A very great portion of the contents of many, some portion of the contents of all, is genuine and old. The sectarial interpolation, or embellishment is always sufficiently palpable to be set aside without injury to the more authentic and primitive material; and the Puranas, although they belong especially to that stage of the Hindu religion in which faith in some one divinity was the prevailing principle, *are also a valuable record of the form of belief which came next in order to that of the Vedas*" and which was in vogue about the time of the Greek invasion, and as such more than 11 or 12 centuries before Sankaracharya. Further, our own Mahabharata sets forth the value of Puranas in its very first chapter (p 2. P.C. Roy's book) "The purana highly esteemed, which is the most eminent narrative that exists diversified both in diction and division *possessing subtile meanings logically combined and embellished from the Vedas* is a sacred work. Composed in elegant language, it includes the subjects of other books. It is elucidated by other Sastras *and comprehendeth the sense of the four Vedas*." And the ordinary rule of interpretation followed by Hindu writers generally is that the Vedas and Upanishad should be explained by the Agamas, the latter by the Puranas, the latter by the Ithihasas, the latter by Smrities and so on; and where there is a clashing of authorities, the more ancient one is to be preferred to the authority of the later one. And of course, this rule never contemplated that in course of time, we would come to get a body of Upanishads and Puranas which are palpable forgeries or cannot at least lay claim to that high antiquity as such writings generally command in the ordinary estimation of the Hindus. Ofcourse we quite agree with Mr. Mahadeva Sastri's opinion that simply because an Upanishad did not happen to be commented upon or referred to by Sankaracharya therefore that Upanishad is not to thought of as later than his time, but we are not prepared to accept his other dictum that there is no harm in calling anything as an Upanishad in which any man might choose to air his own views as the highest truth and the most intuitive Revelation. Under this definition, even an Allah Upanishad can pass muster. But what we generally mean by an upanishad is an integral part of the Veda called the Brahmana and following closely in time to the Veda itself and anterior to the Puranas and Itihasas. And in our own view, we would not give any importance to any Upanishad which in its view of Sankhya (Philosophy) and Yoga is inconsistent or

is not borne out by the teachings contained in the Mahabarat and which would introduce names and characters of the time of this great epic and of times subsequent. The Mahabarata occupies a unique possition in our literary record; and being such a vast store house of ethical, religious and philosophic and traditional lore, and much less touched by interpolators than other works of the kind, we may safely put down any legend, or custom, or principle of ethics or religion or philosophy as recent if it does not find a place therein. Judged accordingly by the test we have set up, the first of the Upanishads translated by Mr. Mahadeva Sastri would be classed as recent. unless the last word is taken to be an interpolation and we have already objected to the practice of giving the yogartha (literal meaning) to every proper name, of translating 'Siva' as 'auspicious' 'Sankara' as 'the doer of good,' and 'Sadasiva' as 'the ever good' Maheshwara as 'the great Lord' &c. Ofcourse we could understand Ramanuja's anxiety to do so but to such of them we would ask to put their finger into the Mahabharat itself and explain away every word in this fashion. And we here take opportunity of recording our strongest protest against that mischivous mode of interpreting such names as they occur as the names of the Lower Saguna God, as opposed to what they consider as the Highest Nirguna, a most patent example of which is furnished in the comment on 7th mantra. The mantras commencing from what is marked 4½ to 7 mantras is one single sentence and it describes the posture assumed, and object contemplated and the end obtained by the Atyasrama yogi. The object of this contemplation the Dhyeyah is described by giving his attributes and and names, and it is a single clause; and yet our sastri following his Acharyas would make the words (in the 7th mantra) denote the Saguna, and the words preceding them though in the same clause describe the Nirguna! And he is not aware what a fatal error he plunges into! In his introduction he learnedly sets forth that Nirguna contemplation is for the highest perfected beings (of the Paramahamsa School) and the Saguna form to the lower order of human beings and so on, and yet in these mantras, which begin to prescribe the contemplation for the Atyasrami (explained as the highest Paramahamsa marga by Sankarananda), he is made to choose the Saguna! We are well aware that there are different forms of Yoga and our own Pandit quotes the passage from Kurma Purana which names and describes three classes of yogis, who are called Baudik or Saguna yogis Sankhya or Nirguna yogis, and Atyasrama Yogis; and the Atyasrama Yogi called also Brahme Yogi, occupies the highest place; and our learned friend's Nirguna yogi has only to play second fiddle to him.

"The Yogis are of three kinds, Baudik Yogi Sankhya Yogi and the most excellent Atyasrama yogi. The first Bavana is in Saguna; the second Bavana dwells on the Akshara (Nirguna) and the third Bavana dwells on the *Parameshwara* (Kurma Puran 2 chap. p. 31). and the fuller descriptions of them are given in the first chap. of the Purva khanda and as we give them in our commentary, we refrain from quoting them here. Of course Mr. Sastri cannot or will not choose to understand the conception of the Godhead as held by the Siddhantis, and we would only quote here a verse from our saint Manickavachaka, to whom there are more shrines in Southern India than to Lord Krishna himself.

> "சாவ முன்னாட் டக்கன் வேள்வித் தகர் தின்று நஞ்சமஞ்சி,
> யாவவெந்தா யென்ற விதாவிடு நம்மவரவரே.
> மூவரென்றே யெம்பிரானொடு மெண்ணி விண்ணாண்டு மண்மேற்,
> றேவரென் றேயிறுமாந் தென்ன பாவந்திரிதவரே."

Our saint asserts in the strongest possible language the distinction of his God from any of the Trinity and yet identifies him with the Lord who saved the host of Devas headed by Vishnu from the dire effects of the fatal poison and Who overthrew the great sacrifice of Daksha who had invited from Vishnu downwards. It would be too great labor if we are here to enter into the meanings of these allegorical legends themselves and the meanings are plain on the face of the puranic accounts themselves. And the subject of the high antiquity claimed by Mr Sastri for the line of his teachers like Sankara and Gaudapada and the subject of the most ancient records supporting Mayavada or Virvarta Vada are subjects about which such high authorities as Colebrooke, Wilson, Max Muller, and Gough, Col Jacob Thibaut and others have quarrelled and though we would have our say on this subject some day, we only note it to-day to mark our dissent from the postion taken up by our learned translator. We offer these remarks in the best of spirit, and we in no way wish to disparage the work done by Mr. Mahadeva Sastri. The criticism herein offered is more of the subject matter than of himself or his work, and as for the work turned out by him is concerned, it is done in the best scholarly style

possible and the harvest being large and the labourers so few, our learned translator deserves as much support and encouragement our countrymen can afford.

LORD SAMBANDHA AND AN UNKOWN DRAVIDIAN PROSODY.

(*Continued from page* 117.)

Mr. C. P. Brown's views on non-Sanskrit Telugu metres.

Before proceeding to point out and explainthe identity of the several non-Sanskrit verses in the three Dravidian languages, we shall be permitted to say one word more about the hard lot of these ill fated Dravidian verses. They have been treated with such great disfavour everywhere that even learned scholars have been induced to disown them altogether and regard them as foreign elements in the language. Mr. C. P. Brown the well known Telugu scholar and lexicographer, remarks in his Telugu Grammar with reference to these verses, that they were borrowed from Canarese by Nannaya Bhatta and others and were experiments in metre which never attained popularity. He does not however quote any authority for this proposition and we have had no opportunity of knowing how far Telugu scholars agree in his views But are we to believe that an author like Nannaya Bhatta trifled with such a big poem as Bharata and risked its popularity and his own reputation by introducing into it unknown metres from another language and making metrical experiments in an epic poem ? If we can satisfactorily show that such verses occur in our Lord's Poetry, what would be the result ? Are we then to suppose that Canarese borrowed from Tamil and tried metrical experiments which proved unpopular and failed ? We do not here wish to pursue the argument any further as we shall have occasion to discuss his views fully and refer to several arguments showing how such views are wholly untenable, when we come to deal with the metres themselves. But we refer to them here to show how unfairly these verses have been treated and what is still worse even disowned as Telugu metres, in the belief probably that Telugu could have nothing of its own except what came into it from the Aryan invaders.

Telugu non-Sanskrit verses not borrowed from Canarese because they also occur in Sambandha.

Dravidian verses struggle for existence with Sanscrit verses.

The fact however seems to be that these Dravidian verses, in spite of their elastic elegance and fluency as opposed to the unyielding, monotonous regidity of the Aryan verses, had to carry on a deadly campaign with Sanskrit verses against powerful odds, until at last some of them died valiantly sword in hand and others fled the country unable to withstand foreign resistance, leaving no traces whatever of their existence behind and the remainder less courageous and independent, probably submitted to the conquerors, made peace and settled with them, losing their individual and social characteristics and becoming inseparably mixed up with them. The results of the campaign were apparent even in the time of Nannaya Bhatta and the success of the conquerors therefore became only a question of time. It is very curious to think that the same results should have been arrived at in Telugu and Canarese though in Tamil the results are somewhat different. The undeserved unpopularity of these verses, far from being the consequence of their foreign origin is in our humble opinion the result of powerful foreign forces working in the language. Even the Pre-Dravidic Tamil verses had been seriously affected and damaged and lost much of their power and popularity.

Final success of Sanskrit.

Principally in Telugu and Canarese.

Main metres in Tamil also suffer.

With these remarks, we shall quote from Sambandha the verses which have similarities in the other Dravidian languages and hope the reader will kindly take pains to follow our arguments closely and attentively until we complete the subject. We specially entreat the reader to lay aside his ear impressions and using his eyes, firmly grasp the principles and understand their operations, The ear may help him in identifying vaguely a few modern stanzas that have specially pleased his ear but is perfectly powerless to compare the metres of one language with those of another. The subject may at first sight appear to be dry, dull, and uninteresting and even repulsive especially as the Tamil readers have not, to our knowledge and experience, been accustomed to exercise themselves much in scansion. Our following observations may not clearly be brought home to the reader unless he is thoroughly acquainted with the Tamil metrical formulæ, and has them at his fingers' ends, We shall as far as possible avoid complications and details and present the results as clearly and briefly as we can. We particularly wish that the reader would accept nothing on our authority but test our results by independent investigations at the places to which we

Reader's close attention requested. Eye and not ear to be used.

shall direct his attention and on the line we shall point out.

The first பதிகம் in Sambandha that we shall take up for consideration is இலம்பையங்கோட்டூர்ப்பதிகம். It is in the first திருமுறை. This பதிகம் by Sambanda is the only பதிகம் that the place possesses, there being no other பதிகம் relating to it either in Appar or Sundrar. The place இலம்பையங் கோட்டூர் is only a few miles from Kadambattur Station near Trivellore on the Madras Railway. The history of this பதிகம் is related in stanza 1005 in Sekkilar on Sambandha. We shall quote the 1st and last verses together with the 6th being the middle one, pointig out the scansion for every line and explaining the metrical principles, as it is absolutely necessary to understand metrically and determine the nature of our own verses as they occur in Sambandha, before we can hope to identify and explain the corresponding vesses in the sister languages.

Sambandha's இலம் பையங்கோட்டூர்.

இலம்பையங்கோட்டூர், scanned.

திருவிலம்பையங்கோட்டூர்.

	கூவிளம் or கருவிளம்	Do.	Do.	தேமா or புளிமா
I				
1.	மலையினார்	பருப்பதந்	துருத்திமாற்	பேறு
	மாசிலாச்	சீர்மறைக்	காடுநெய்த்	தானம்
2.	நிலையினா	னெனதுரை	தனதுரை	யாக
	நீறணிந்	தேறுகந்	தேறிய	நிமலன்
3.	கலையினார்	மடப்பிணை	துணையொடுந்	துயில
	கானலம்	பெடைபுல்கிக்	கணமயி	லாலு
4.	மிலையினார்	பைம்பொழி	லிலம்பையங்	கோட்டூ
	ரிருக்கையாப்	பேணியென்	னெழில்கொள்வ	தியல் [பே.
VI				
1.	மனமுலா	மடியவர்க்	கருள்புரி	கின்ற
	வகையலால்	பலிதிரிந்	துண்பது	மற்றோர்
2.	தனமிலா	னெனதுரை	தனதுரை	யாக
	தாழ்சடை	யிளமதி	தாங்கிய	தலைவன்
3.	புனமெலா	மருவிக	ளிருவிசேர்	முத்தம்
	பொன்னொடு	மணிகொழித்	தீண்டிவந்	தெங்கு
4.	மினமெலா	மடைகரை	யிலம்பையங்	கோட்டூ
	ரிருக்கையாப்	பேணியென்	னெழில்கொள்வ	தியல்பே.
XI				
1.	கந்தனை	மலிகனை	கடலொலி	யோதங்
	கானலங்	கழிவளர்	கழுமல	மென்னு
2.	நந்தியா	ருறைபதி	நான்மறை	நாவன்
	நற்றமிழ்க்	கின்றுணை	ஞானசம்	பந்த
3.	னெந்தையார்	வளநக	ரிலம்பையங்	கோட்டூ
	ரிசையொடு	கூடிய	பத்தும்வல்	லார்போய்
4.	வெந்துயர்	கெடுகிட	விண்ணவ	ரோடு
	வீடுபெ	றின்மையின்	வீடெளி	தாமே.

This is a very simple, easy flowing and elegant met:e. We shall try to point out its simple principles. As scanned above, each of its four lines consists of two equal halves and each half is made up of three விளச்சீர் with one மாச்சீர் at the end. In other words, each half consists of four feet of which the first three feet are each either கூவிளச்சீர் or கருவிளச்சீர் at the pleasure of the poet, and the fourth either தேமாச்சீர் or புளிமாச்சீர் as the poet likes. The principles of the two half lines are exactly the same and two half lines make up one line and there are four such lines in every verse. In the 1st stanza of the பதிகம் above quoted மலையினார் பருப்பதந் துருத்திமாற் பேறு forms the 1st half and மாசிலாச் சீர்மறைக் காடுநெய்த்தானம் is the 2nd half and the two together form the 1st line and we find four such lines in the stanza.

The principles of இலம்பையங்கோட்டூர்

We call them halves because they possess no எதுகை and if they did possess it, we should consider each half as a separate line and the stanza would then consist of eight lines instead of four. The abovestanzas,therefore to use the common phraseology, are எண்சீர்க்கழிநெடில்விருத்தம்.

இலம்பையங்கோட்டூர் is எண்சீர் விருத்தம்.

We find in the above scansion that மாங்காய்ச்சீர் occupies occasionally some of the seats which we have pointed out : s belonging to விளச்சீர். For instance in the 1st stanza in the 2nd half of the 3rd line, we have பெடைபுல்கி which is புளிமாங்காய் in the 2nd seat which properly belongs to விளச்சீர் and so in the 2nd half of the fourth line, we have எழில்கொள்வ which is புளிமாங்காய் in the 3rd seat which ought to be occupied by விளச்சீர். This principle of using மாங்காய் for விளம் is a very old one and is recognised and constantly used in the three languages. When we come to the metres of Telugu and Canarese, we shall point out how clearly and nicely the principle is recognised and laid down by the shrewd prosodians of those two languages though the principle,while in constant and universal use in ancient and modern poetry in Tamil has not been openly laid down and clearly brought home to the student of

மாங்காய் equals விளம் in Tamil, Telugu and Canarese.

Tamil Poetry. This principle of the equality of விளச்சீர் and மாங்காய்ச்சீர் is of very great antiquity and has been so constantly used in the three languages that if we only firmly bear it in mind and learn to detect its operation in Dravadian verses, we shall be able to understand many ancient metres and many irregularities will vanish away. We shall however refer to it more when we point out the Telugu equivalent of the metre under consideration.

Equality of மாங்காய் and விளம் ancient and important.

We must here caution the reader that மாங்காய் here is not விளம் in disguise as he might suppose. By inserting a dumb consonant in the middle of விளம் it may apparently become மாங்காய் though really விளம். But the மாங்காய் in question is substantial மாங்காய் and not விளம் in disguise as we shall clearly show hereafter.

மாங்காய் is not விளம் in disguise but real மாங்காய்.

It must further be observed that in these lines விளங்காய் or மாங்கனி or any other foot is wholly inadmissible and does not occur at all and at the last seat no other than மாச்சீர் is allowed. We point out here these negative properties lest the reader might confound it with other metres apparently similar where the feet above prohibited do occur and form wholly different metres of a different origin.

விளங்காய் or மாங்கனி inadmissible in இலம்பையங்கோட்டூர்.

In the light of these observations, we request the reader to examine the remaining eight stanzas of Sambandha's இலம்பையங்கோட்டூர் and see whether there is a single instance of any deviation from the law we have explained. In the 1st half line the feet மலையினார், பருப்பதம், திருத்திமாற் are all கருவிளச்சீர் and the last foot பேறு is தேமாச்சீர். So in the 2nd half the expressions மாசிலா, சீர்மறைக் காடு நெய், are all விளச்சீர் being all கூவிளச்சீர் and in the 1st half of the 4th line the expressions இலையினார், பைம்பொழில், இலம்பையம் are all விளச்சீர் being either கூவிளச்சீர் or கருவிளச்சீர் at the pleasure of the poet. We can fix the limits of the number of letters for each line excluding consonants if we remember that all the feet of a half line may begin with either நிரையசை or நேரசை. In the former case, each half line will have 15 letters for its maximum and in the latter it has 11 letters for its minimum. The number of letters in each half line therefore will range from 11 to 15 and a full line from 22 to 30 excluding consonants. All the lines of this பதிகம் run very smoothly and easily without a single instance of so called irregularity, eccentricity or deviation.

There is another பதிகம் in Sambandha in the very same metre being இடைச்சுரம் This is the 3rd பதிகம் from the preceding இலம்பையங் கோட்டூர் as arranged in பண்முறை. The place இடைச்சுரம் is only a few miles from திருக்கழுக்குன்றம். In fact Sambhandha visited the latter place directly from இடைச்சுரம். It possesses only one பதிகம் which is by Sambandha, there being none either in Appar or Sundra. The story of this பதிகம் is related in stanzas 1026—1030 in Sekkilar on Sambandha. We shall as before quote the 1st, 6th and 11th stanzas pointing out the scansion.

Sambandha's இடைச்சுரம் is in the same metre,

இடைச்சுரம் scanned. திருவிடைச்சுரம்.

	கூவிளம் or கருவிளம்	Do.	Do.	தேமா or புளிமா
I				
1.	வரிவள	ரவிரொளி	யரவரை	தாழ
	வார்சடை	முடிமிசை	வளர்மதி	சூடிக்
2.	கரிவளர்	தருகழல்	கால்வல	னேந்திக்
	கனலெரி	யாடுவர்	காடரங்	காக
3.	விரிவளர்	தருபொழி	லிளமயி	லால
	வெண்ணிறத்	தருவிகள்	திண்ணென	வீழு
4.	மெரிவள	ரினமணி	புனமணி	சார
	லிடைச்சுர	மேவிய	விவர்வண	மென்னே.
VI				
1.	தோடணி	குழையினர்	சுண்ணவெண்	ணீற்றர்
	சுடலையி	னடுவர்	தோலுடை	யாகப்
2.	பீடுயர்	செய்ததோர்	பெருமையை	யுடையர்
	பேயுட	னாடுவர்	பெரியவர்	பெருமான்
3.	கோடல்க	ளொழுகுவ	முழுகுவ	தும்பி
	குர்வமு	மரவமு	மணிய	பாங்க
4.	ரேடவிழ்	புதுமலர்	சடைகமழ்	சாரல்
	இடைச்சுர	மேவிய	விவர்வண	மென்னே.
XI				
1.	மடைச்சுர	மறிவன	வாளையுங்	கயலு
	மருவிய	வயறனில்	வருபுனற்	காழிச்
2.	சடைச்சுரத்	துறைவதோர்	பிறையுடை	யண்ணல்
	சரிதைகள்	பரவிநின்	றுருகுசம்	பந்தன்
3.	புடைச்சுரத்	தருவரைப்	பூக்கமழ்	சாரற்
	புணர்மட	நடையவர்	புடையிடை	யார்ந்த
4.	இடைச்சுர	மேத்திய	விசையொடு	பாட
	லிவைசொல	வல்லவர்	பிணியிலர்	தாமே.

From the scansion, it will be clear that the metre of this இடைச்சுரப்பதிகம் is the same as that of the preceding இலம்பையங்கோட்டூர்ப்பதிகம்.

Sambhandha's கழுமலம், பண்குறிஞ்சி is also in same metre.

There is one more பதிகம் in Sambandha which is also in the same metre being திருக்கழுமலம், பண் குறிஞ்சி. This பதிகம் occurs immediately next to the preceding இடைச்சுரம். கழுமலம் is an ancient name for Siyali, the birth place of Sambandha and has a good many பதிகம் relating to it and to distinguish the பதிகம் in question from the rest relating to the same place we have annexed to it its characteristic பண் குறிஞ்சி.

T. VIRABADRA MUDALIAR B. A., B. L.

(*To be continued.*)

MR. JUSTICE RANADE ON "SOUTH INDIA."

SIR,—Mr. Justice Ranade bears a great name, is a distinguished scholar, a great thinker, and a good student of history; and in my admiration and respect for him I yield to no one else. But however great our esteem may be personally, I cannot refrain from expressing my disagreement with them in some of his conclusions and inferences which he gave us the benefit of, as the result of his study of Abbe Dubois' great book, so far as they relate to South Indian civilisation; and I could not help remarking, at the conclusion of his great speech, to several of my friends that he was quite at sea so far as South India was concerned· And this only shows what, except the great Abbe's book, great paucity of materials really exists about the history of Anciet Southern India; and even the Abbe's book only proposes to state what he had actually seen about his time. Almost all the Oriental scholars have lived in and written about Northern India alone, and Mr. Dutt, in his "Ancient India," in which he summarises the results of all the previous investigations, hardly devotes more than a few pages to the history of South India, and does not at all notice the condition of the people and the literature of this part of India. Mr. Justice Ranade has the further disadvantage of not being a native of Southern India and in not possessing any acquaintance with the *Tamilian* language and literature; and being a great man as he is, I could very well understand the great diffidence with which he desired to speak, subject to correction; and I could have let him alone, if you had not yourself been carried away by his great name, and placed too great reliance on it for the test of the truth of his statement and inferences; though somewhere you discount it a great deal by your "if"; you will therefore appreciate my natural desire to let some light on his facts and inferences, and I have accordingly taken the trouble to address you on the subject at some length. In the first place, I must express my agreement with the learned editor of the *Indian Social Reformer* in failing to see the distinction between the *Revival* he inveighed against in the previous year, and the *Liberation* from restraint he talked of at the Anderson Hall. The reference to "our ancient pristine purity" was very frequently on his lips, and he seems to think that all the calamities that befel the ancient Aryan pure civilisation and morals occured about the beginning of the Christian era, and after the rise of Buddhism and Jainism. Though Buddhism and Jainism had their rise in Northern India, yet they do not account for the downfall of ancient Brahminism in the North as in the South, and the learned Justice invokes the incidents of Scythian and Hindu invasions to account for the unsettling of morals and religion in almost the same wonderful way; and he seems to think that all the Puranas were written in the South and not in the North, and with special reference to the inroads on these made by South Indian barbarism. And he seems to think that modern Hinduism, in its adulterated form, was a compromise effected between the pure religion of the Aryan sages and the barbarous Demonism of the southerners. Among the catalogue of enormities with which he charges South Indians are the rigidity of caste, the fall of woman from her high estate, the introduction of *Sati*, the sale of girls in marriage, polygamy, and polyandry; and, to their discredit also, he traces the prohibition relating to remarriages, late marriages, sea voyages, etc., which the priests laid down as being unsuited to the Kali age. And he grows positive as he enumerates these sins of South Indians, and this seems to him as the only possible explanation for the degradation of the old civilisation, which not being entirely extinct, the great Achary, Sankara, Ramanuja and Madhvacharya, who with their great successors entered their protest against this cruelty and wrong and degredation of the priesthood, though their efforts were again frustrated by the establishment of Moslem power. And he recounts in glowing colours all the great things the Aryan people were capable of in the Vedic and Epic periods; and my attempt herein is to show how fallacious this reasoning is and to prove by these very records the existence of these very enormities which he wishes to trace to South Indian barbarism.

As regards that first charge, the charge of demon and ghost worship to South Indians alone was once before made in your pages by Mr. Charles Jhonstone, in his learned article on the union of Hindu philosophies, and he stated that the gruesome description of God contained in the transfiguration scene in the Gita was probably derived from the wild faiths of the dark aboriginals

and demon worshippers of Southern India. A review of this appeared in the last March number of the *Siddanta Deepika*, and the writer has traced this very transfiguration scene in all its earlier forms through the earlier portion of the Mahabarata itself and back to the very Yajur Veda, the very central portion of it called the *Catarudriya*, belauded in several Upanishads and in the Mahabhabarata itself by Krishna himself; and the writer observes truly that if this be true this demonology of South Indians, instead of being a thing repugnant, must have been glorious indeed, to be copied by the Brahmabadins of Yajur Veda days The description of God as the fierce destroyer, the devourer of all men, Drona and Bhishma and the warrior hosts contained in verses 25 to 31 of Chapter XI of Gita are simply the same idea as is contained in Katha Upanishad (1-2-25). Leaving this great conception of God as the destroyer, I come to the minor question of the worship of demons and ghosts. And here are a couple of passages from the Sama and Yajur Vedas, which ought to outweigh the pound of inference of the learned Justice:—"May the gods, demons, benevolent genii, spirits called *Cushmanda*, trees and all animals which move in air or in water, which live on earth and feed abroad; may all these quickly obtain contentment through the water presented by me. To satisfy them who are detained in all hells and places of torment, this water is presented by me. May those who are and those who are not of kin to me, and those who were allied to me in a former existence and who desire oblations of water from me obtain perfect contentment." The same passage is also repeated in the Yajur Veda in a slightly different form. So these facts make it certain that if the pristine purity of the ancient Aryans was influenced by the demonism and savagery of South Indians, it was not after the rise of Buddhism and birth of Christ, but long anterior to the composition of these ancient Vedic hymns and Epic poems. As regards caste, Dr. Muir has collected all the passages bearing on the subject in his first volume of Sanskrit texts and they are traced back to the very Rig Veda itself and it occupies a prominent place in the Purusha Sukta daily recited by every Brahmin. If the Brahmins received any check in any part of India to introduce and stereotype their caste system and to assert their supriority, it was in Southern India, and for these reasons. The Non-Brahmins of Southern India never would done the badge of servility attempted to be put on them by Brahmins, and would not call themselves "Das" or "Dasa" (slave) but they called themselves "Nayanars" and "Nainmars" (Nairs) (Masters) and Menons, Nayagans and Nayudus, (Lords) Moodelliars (the first in rank), Chetty (Sresti) (chief) and Pillais (sons of God) etc. and the old Tamil words Aiyer, and Parpar and Anthanan were common words at one time meaning the learned and the pious, before they came to be appropriated specially by Brahmins. I have elsewhere pointed out that the only form of caste, if caste it can be called, was the distinction into Moodelliars, Idayar and Kadayar, first, middle and last, and it is this that has still been preserved, though Brahmins tried hard to impose their fourfold distinction; and portions of the South Indian community who display greater punctiliousness in the matter of caste are all people who have become more and more under the sway of Brahminism; and even now if there are instances of Pariahs entering temples and non-Brahmins officiating as priests and non-Brahmin women cooking for Brahmins (in Malabar for instance) they are vestiges of the older influence of non-Brahmins before they were subverted by the dominance of Brahmins, and especially during the days of the great Acharyas, whom Mr. Ranade chooses to eulogise for redeeming wrongs, etc. For it is a remarkable fact that the followers of thess Acharyas are the most orthodox and intolerant men on earth which in the case of Srivaishnavas has created distinction between man and man of their own sect

As regards the position of women, in what part of India do women possess sole rights to property to the exclusion of males, as in South India (Malabar)? In what part of India had female Sovereigns reigned and do still reign? In what part of India is marriage based on love and love alone as the tie and not on contract or religious sacrament? In what classes of South Indians is widow marriage still prevalent? Among what classes is infant marriage still practised (to instance a stray instance is of no historical value)? A large section of *Idayars* and those below practice remarriage even to-day. If a portion of the Idayar class (middle class) and those above have given up the practice, it was by copying Brahmins. If there are classes of non-Brahmins that now practise infant marriage, they are those who are known to be notorious imitators of Brahmins. And we cannot also forget the fact that the references to widow marriage in the old texts are so few and so guarded that it must be evident that widow marriage was rather an exception than a rule, even before the days of the Epics: and the passages we will quote below from the oldest texts in regard to *sati* will show how a widowhood was even then dreaded. And these passages are from the Rig Veda downwards, thus disproving that South India had anything to do with the conception and introduction and maintenance of this custom. The passages are all collected by Colebroke in his easy on "The Duties of a faithful Hindu widow" (Pages 114 to 122. Vol I), and I will only quote a few of them from the early records so much relied on by Mr. Justice Ranade:—

"Om! let these women, *not to be widowed*, good wives, adorned with collyrium, holding clarified butter, consign themseves to the fire. Immortal, not childless, nor

husbandless, well adorned with gems, let them pass into the fire whose original elment is water." (Rig Veda.)

"The wife who commits herself to the flames with her husband's corpse shall equal Arundhati and reside in Swarga" (Griya Sutras of Angiras.)

"Though the husband died unhappy by the disobedience of his wife; if from motives of love, disgust (of the world), fear (of living unprotected) or sorrow, she commit herself to the flames, she is entitled to veneration" (Mahabarata).

This text, by the way, clearly explains the motives and the reasoning which lead to the establishment of *sati*, and not, as was suggested by the Hon'ble gentleman, to any panic. And in a contribution to the *Siddhanta Deepika* (Vol I P. 87), I have tried to give a more rational explanation for the prohibition against widow marriage "Independent scholars and pundits with some honesty will freely admit that the custom was not one unkown in India in remote times. In lower clases of society they still prevail. But the pundits say that such remarriage is prohibited in the bad Kali age. Who prohibited it, we ask? Is it not the fact that the slowly and steadily dawned on the mature minds in this Kali age. Be it said (rather to its credit) that singleness is better than wedded life (one of the checks to population in the Kali age) and that a widow would do well to keep faithful to the memory of her first lord, if she can afford to do so. It marks the highest sentiment in love that the lovers should remain true unto death. The Europeans have also built their faith on St. Pauls words:—'I say therefore unto the unmarried and widows, it is good for them if they abide even as I. But if they cannot countain, let them marry; for it is better to marry than to burn.' It was only the other day that the *Indian Social Reformer* praised Her Most Gracious Majesty for her noble widowhood. If such is the sentiment in Modern Europe, need we wonder that in India, where the people attained an early civilisation, these thoughts became crystallised and handed down as custom (unfortunately some evil practices have had this tendency too) and the higher castes began to prohibit it altogether; and the mistake was made in not remembering the wise caution of St. Paul that it is better to marry than to burn. Besides, this rigorous custom is opposed in one sense to the generally recognised freedom in Hindu principles, as deduced from the doctrine of Karma, etc."

And in the previous page I also remark that the much despised Kali age has seen much greater reforms in religion and morals and much greater advancement in Philosophy and Science than the three preceding Yugas, so much belauded by the learned Justice; and I have given instances of the same. And the editor of the *Indian Social Reformer*, (which by the way extracted this whole article at the time,) is also good enough to recognise that the statement in the Puranas, that what was allowed in the other Yugas is not allowed in the Kali Yuga, does not necessarily prove a conscious and selfish surrender to any prejudices, but it is only a way of reconciling old texts with new customs, these new customs, it being remembered, having come to prevail even in the life time of those ancient writers. And before I leave this question, I refer again to the passages quoted by Colebrooke in the same essay referring to the disabilities of the widow in regrard to food and drink, and to the fact that no non-Brahmin ever knows of any such restrictions and the only women who shave their heads in Southern India are Brahmins and Komatis.

I may also here refer to some Ramayana incidents as serving to illustrate and support the above remarks of mine. Regarding caste, the story related in the Ramayana Uttarakanda sections 73-76, which stated shortly is as follows:—"A Brahmin's son had died young, his death was ascribed by Narada to the enormity of a Sudra presuming to perform austerities. Rama goes and finds the Sudra in the act and kills him. The gods applaud the deed, and on being solicited to restore the Brahmin's boy to life, say that he had recovered his life as soon as the Sudra had been killed." And to this act of *liberalism* of the Dwapara or Krita (I don't remember which, we are tempted to use very strong language) our great thinker wants us to turn our eyes with respect and admiration! And as a contrast, where, if not in Southern India, did the holiest of Brahmins set up images of Non-Brahmins in their holy shrines and worship them as their great Acharyas? And some of their divine outpourings (not the result of their barbarism certainly) are read daily as the very Veda itself by Brahmins and non-Brahmins. And what is strange is that most of these writings came into exitence just about the time when Mr. Ranade thinks the ancient Aryans were corrupted by the barbarism and brute force of the South. To revert again to the importance of Ramayana, do we not there read of King Dasaratha's three principal wives and sixty thousand other wives, and was not a whole holocaust of these latter sixty thousand made at the funeral pyre of Dasaratha? And what do we see in the intrigues of the wily stepmother except what you may almost every day meet with in our Law Courts of to-day? Another holocaust was made also after the great batlle of Kurukshetra, and the loves and amours of Lord Krishna are certainly worth imitation! And the heroine of Mahabharata, how many husbands had she, and she wished for one more; and this sentiment of hers could only be appreciated by readers of Thomas Hardy's "A pair of blue eyes," where the heroine explains her apparently inconsistent conduct by

asserting in the most pathetic manner that her old love had none the less diminished and we have the scene there of three of her lovers standing uncovered over her coffin! So it is not to savagery and barbarism alone that we have to look for most of these phenomena; and if we had instances of polyandrous communities in the Thothyars and Todas, they were exceptions which proved the rule; and one might also ask why did not the Brahmins copy their example. Nor could it be asserted that the Brahmins were able to reform everybody else but these, which would again cut the ground under the honourable gentleman's thesis.

As regards Malabar, all that I can say is that Abbe Dubois is entirely mistaken, as are many even to-day occupying the Coromandel Coast. And the family tie is held as much sacred there as in any part of the world, a circumstance no doubt due to the law of property prevailing there. As regards the uncovering of the upper part, it is merely a question of dress and etiquette, and in these matters many differences may prevail without involving questions of right and wrong. One might insist on the head being uncovered, another the feet, and another the middle part of the body. And one might do this as a duty and another might do it as a fashion. And nations admire the semi-nude figures of ancient Greece and Rome! The charge against sea travelling is not worth refuting, as the Tamils have for long colonised Ceylon, and the Eastern Archipelago, and their struggles in the West are matters of ancient history, and I know a man who returned from British Guiana, and none of the Moodelliars and Naidus who ever went to Europe ever felt any difficulty. And our Good Old Mother Avvei says :—"Seek wealth by crossing the foaming seas." And I may also remark that these prohibitions do not find any place in the entire Tamil Literature ancient or modern.

Nandyal, 14th January. J. M. N.

EXTRACT.

THE POETS OF THE TAMIL LANDS.

By the Rev. G. U. Pope, M.A.; D.D.

(Balliol College and Indian Institute, Oxford)

VI. THE NALADI NANNURRU, OR 400 QUATRAINS, AND THE LATER TAMIL GNOMIC POETRY.

Continued from page 168.

§ 12. Summary.

We have taken a very cursory view of the incomparable stores of didactic poetry existing in South India. In conclusion we may emphasize a few facts which are necessary to a full understanding of the claims of this department of Tamil literature.

I. The metre of all these gnomic bards is the *Venba*. This is fully explained in the Introductions to the Kurral and Naladiyar. We have only to say here that this metre is absolutely unique. The Tamil poets have not imitated the Sanskrit, as those of the other dialects of India have. They have elaborated a species of verse more nearly resembling the Alcaic than any other, but affording greater scope for variety than that charming measure. The originality of the Tamil poets is signally shown in their metres, which are melodious, infinitely varied, and thoroughly original. The rhyme in the beginning of the line, with the constant use of alliteration and assonance, are matters that render it akin to old Keltic and Saxon poetry.

II. There has been a good deal of speculation as to the origin of many of the ideas in this South Indian poetry. It is quite certain that no part of India has been subject to so many foreign influences as the extreme south of the peninsula. From the very earliest times coasting vessels have come down the Red Sea and sailed along the western coast. Navigators borne by the Trade winds have come over from the African shore,—Arabs, Moors and legions of others. Solomon obtained ivory, apes and peacocks from the Tamil lands. (The Hebrew word for peafowl is the Tamil "*togai*.") Greeks and Romans visited Madura, to which Augustus sent an embassy. In Tamil lyric poetry we read of the *Yavanar* (a common name for western foreigners) bringing choice *liqueurs* in golden vessels. Brahmans, Buddhists and Jains have come down at different periods from the north, and swept over the Tamil lands. Learned men from Alexandria have taught in Mailapur. Armenians have had mercantile settlements, certainly from the fourth century (A.D.). Christians and Jews have had extensive settlements in the south; and at one time Nestorian Christians seem to have pervaded the whole of the Travancore country. Portuguese and Mohammadans have had wide dominion and lasting influence, and now English thoughts and convictions are making themselves felt wherever the Tamil language is spoken.

Thus the proverbial philosophy and traditions of the Tamil people contain gleanings from many and varied fields of human thought. It has been of singular value to the Tamil people to have had such a variety of influences brought to bear upon them, and especially on their proverbial poetry. We need not wonder to find here things that closely resemble Hebrew proverbs, old Sanskrit saws, Jain, and Buddhist aphorisms, Arabian sentences, and in fact signs of influences wafted from every corner of the earth. Tamil men need not complain that their literature is felt by many to have traces of foreign influence, for it is only by the mingling of the thoughts of many and various minds that anything permanently valuable can be evolved. No doubt there are villages in Central Africa, or Islands in the Pacific, where their thoughts are wholly their own,—but the thoughts are shallow, and the literature scanty!

III. This gnomic poetry has had a vast influence upon Tamil character, and possesses it still. There is no doubt that in many respects the Tamil people are among the foremost in the British empire. Wherever Englishmen are found these make their way. There is no Indian dialect a knowledge of which will carry a man further than the Tamil. Tamil soldiers were with Clive in Arcot, with Coote at Porto Novo, with Forde at Masulipatam,—and, in fact, wherever a good fight had to be fought. We believe that Tamil ethical poetry has tended very much to fashion Tamil character.

IV. It is therefore to be desired that in schools and colleges the study of classical Tamil should be maintained. These quatrains are a well of good, old, strong, wholesome Tamil. They are calcu-

lated to strengthen and invigorate the character of the people. It is never good for a race to forget its old genuine literature.

V. It must be added that here and there an expression occurs that we should wish to see altered. Especially it must be noticed that a vein of fatalism and pessimism runs through a good deal of Oriental verse. The question of eliminating such things is a very difficult one, but I think the time is at hand when it will be dealt with by competent Tamil scholars. Of course nothing should be permitted to be issued with the sanction of Tamil scholarship which is not in every respect healthy literature; and this on the whole Tamil gnomic poetry is.

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* " I sleep, but my heart waketh. "

HIS EXCELLENCY SIR ARTHUR HAVELOCK SPOKE AS FOLLOWES AT THE OPENING OF THE MADRAS EDUCATIONAL CONFERENCE.

Mr. Chairman and Gentleman.—I understand that the purpose of this Educational Conference is to give an opportunity to teachers to take counsel together and for mutual encouragement. A worthy and useful purpose this is. The determination of the Educational Policy of India has been a work of stupendous difficulty, the best efforts of the best intellects that India has known have been broght to bear on it. An interest in the subject reaching almost to enthusiasm is found among the more enlightened classes of the people, and yet the feeling exists,—a feeling which I believe is growing in strength—that the system of education upon which so much talent and so much labour has been expended does not, in cultivating the in tellect, and in forming good men, and good citizens, attained the full measure of success which was expected of it. Probably the body of teachers whom I address, are quite as much alive to the imperfections of the result of their own work as are outside critics and observers. A modern French writer in comparing the Educational system of France with that of England says that the French system has as its essential and prominent result the manufacturing of functionaries, that it is little capable of turning out any other product and that it is above all badly adapted to the making men. The French Educational system is, in common with other branches of French administration, a comparatively recent creation based upon theory, and worked out with watchful regard to method and symmetry. Our system in India is of much the same educational value. The result in both cases seems to be not dissimilar. Our Educational system provides for little more than cramming the heads of the pupils with a certain amount of facts and theories trusting to them to assimilate these things, leaving the formation of mind and character mainly to their own unguided perceptions, and to the influence of their surroundings which are not always healthy. The pupils are prone to look upon Colleges and Schools we have set up as so many factories for turning out the raw material of youths into the manufactured article of clerks, lawyers and Government officers. The youths themselves regard education from much the same point of view. Our teachers and professors are, I fear, not free from the same weakness. I ask the same teachers now before me whether they are not tempted to regard the obtaining of the passes and diplomas as their chief aim and object, and whether the formation of mind and character is not left somewhat out of sight. Criticism of our Educational System is easy, but to propose a remedy for the defects of that system is difficult. An article in a recent issue of one of our local journals alluded to the imperfections in our system such as the examination mania, and the same article proceeds to say that the Government are to a great extent responsible for the creation of this examination mania which exsists not only in our College department but also in our Schools. It proceeds to condemn our lower Secondary Examination and our Primary Examination as being a most widespread and active cause of the examination mania and recomends their abolition. A very rudimentary acquaintance with the subject leads me to think that the author of the newspaper article has put his finger on the sore spot. I understand that these examinations are meant to serve as a test to enter the Government service. The inducement thus offered of possible Government employment leads thousands of boys to submit themselves to these examinations. The unwholesome lesson that Government employment is the end and object of education is widely taught, and it seems to me that the actual system of teaching itself is corrupted by a system of cram. As a further remedy for the examination mania a suggestion is made that a teaching University should be made to take the place of the present University which, as you know, as at present constituted, is nothing more than an examining Board and which, useful as it is, is not a University save in name. After long reflection and discussion the University of London is about to add to itself a teaching branch, and I apprehend that the grounds for this action, which exist in the case of the London University, are not absent from the case of the Madras University. Yet another possible remedial expedient for the alleviation of the examination mania and for the infusion of sounder health into our Educational Policy is substitution of teaching in the Vernaculars for teaching in English. English is taught as a language only and that not untill a fair ground work has been laid say till the fourth standrad of primary department has been reached. To begin with such a measure obviously tends to reduce the temptation which exists to treat these Examinations mainly if not solely as qualifying for a Government or other employment; but apart from this, the consideration whether or not the Vernacular forms a more effective medium of education than the English Language, gives a strong additional ground for suggesting a careful examination of the desirability of change on its own merits. Does not learning in a foreign tongue cause waste of energy in the pupil and does it not impair accuracy of the knowledge acquired? Incidentally, too, such a measure is calculated to facilitate and stimulate in the higher educational grades the study of the classical and Vernacular literature of India. The strongest advocacy which I can suggest for this line of study is contained in the words of that illustrious statesman, Mounstuart Elphinstone, who writing in 1824 said " It would surely be a preposterous way of adding to the intellectual treasures of the languages to begin by the destruction of the indigenous literature, and I cannot but think that the future attainments of the natives will be increased in extent as well as in variety by being, as it were, engrafted on their own previous knowledge and imbued with their own original and peculiar character." So much for the examination mania. There are other circumstances which obstruct completely sound educational policy in India. First, the immaturity of the Indian minds for the reception and assimilation of much Westren teaching. No system of education is possible that does not teach Western ideas—social aud political—and yet such ideas suddenly introduced among an alien people, different from the West in religion, social

and political habits and training, must at first produce an unhealthy condition. Much that is absorbed remains unassimilated, and undigested. Time is the only remedy for this, but much time will be needed. I am one of the many who feel strongly that no system of education can be sound unless religious teaching forms part of it. The difficulty of giving effect to this principle, I fear, is insuperable.

And now gentlemen, I must confess that I have not put before you any orignal observations or any fresh suggestions. All I have done is to describe to you a condition of things which has already formed the subject-matter of your deliberation, but with regard to which no definite action has as yet been taken and for which no solution has as yet been found. The only practical proposals I am able to make to you are the following:—

(1) Should Secondary and Primary tests or Examinations be either abolished or gradually modified. (2) Should a teaching University take the place of the Examining University of Madras. (3) Should the Vernaculars be substituted for English in the Primary department, or, possibly, until the Upper Secondary or High School department is reached.

Mrs. Besant delivered her address, at the anniversary celebration of the Theosophical Society and we extract the following brilliant period relating to India.

"As you stood with India of the past, as you saw piles of her jewels, her treasures bursting with gold, as you saw piles of her riches, shops of her merchants, cottages of her peasants, everywhere you found one pervading atmosphere, that atmosphere of spiritual life, of reverence to religious wisdom, to worship and pay homage to the gods. If India to-day is poor while once she was rich, if India to-day is ignorant while once she was learned, if India is to-day asking for food from abroad as she was a year or two ago, instead of sending food from her overflowings after meeting her needs, asking for the assistance of distant nations, it is because India has fallen from her spirituality, and this has dried up the very source and fountain of prosperity * * * India in the past was given by the supreme the one great duty amongst the nations of the world to be the mother of religion, to be the cradle of faith, to send out to all other people the truths of that spiritual life. That was the primary duty of India, and all other good things were hers as long as she fulfilled her Karma. As she gradually fell away from the position of that mighty imperial mother of the world's faith, and as she abdicated the throne of the world's thought, she lost all else that made her glorious in the past. Her wealth diminished, her independence was gradually undermined, and lower and lower she sank until her people well nigh lost their place among the nations. Other nations have trodden the path before us. There were mighty civilisations in the elder world, and there is nothing but the the ruins remaining to-day to mark where once they ruled, taught and lived. There was a Chaldia. Broken tiles tell the story of her greatness. There was an Egypt. The pyramids are but tools of her greatness, but ruined monuments bearing the epitaph of her life. There was a Greece; but Greece has vanished, and the degnerate Greeks of to-day play no part in the moulding of the world's thinking, and no longer give beauty to fascinate the imagination of the world. There was a Rome, and Rome lies in her ruins, and her eagles have closed their wings on the capital and never again shall fly as the mighty conquerers of nations. Nation after nation dead and buried, people after people, whose dust scarcely remains, and India, an India older than the oldest of these, not yet dead and buried, her dust not yet on the funeral pyre nor to be found in the urn of the monuments that are well nigh gone, India still alive, though grieving faint and low, India still alive, though even her sons despair of her and will not live her life nor think of her thought, India the ancient mother, the most ancient of all, but India still stands as Dhurga stands with enternities lying behind the goddess; but she remains ever young, immortal in her youth, for the spirit knows no age, no birth, and no dying, and where a nation stands as an emblem of the spiritual, she must live, though her sons deny her, and though her lovers stand far off. And the mother looking over her land and seeking for some to serve her, she raised her eyes to her mighty gods and said, "Lo! I will take some of my children's souls whom I have nursed on the breast of my wisdom, souls that are penetarated with the love of my knowledge, the souls that are waiting to serve me. Lo! I will call them and send them forth on earth, I will send them to other nations, they shall be born among other peoples. I will clothe them in bodies that they knew not and make their faces changed in the land that really gave them birth, they shall carry with them the wisdom they had from my breast, their love shall remain warm; when the love of my children of the land has grown cold, then I will bring them back to household; I will draw them over ocean and land, from the far-off nations of the earth, and I will plant them here to tell my children what they should be and to recall amongst them the memory of their ancient faith and the possibility of revival that lies in the spiritual nature". As I said, India was not dead. No, India has begun again to climb the ladder, she is no longer on the lowest step, her feet are no longer held by the mire of materialism, by the binding mud soaring for earthly gold, she has begun to climb up the great ladder, she is living, and she is showing the reality of her life. And I tell you, the children of India, that the future that lies before you shall be greater than your past has been, mightier in spiritual knowledge, grander in spiritual achievements, and more potent in spiritual life, that the very Rishis themselves who are without standing waiting, shall again find their home on Indian soil, that India that gods have blessed—and their blessing shall never be withdrawn—shall take again her place on the throne of the of spiritual empire, shall again find other nations coming to her for spiritual truths, and shall again see the peoples of the world ask for her spiritual riches; and as she rises to that spiritual pre-eminence and is again reverenced as mother, as teacher of the nations, in the train of that shall come with the love and reverence of the world that shall surround her every blessing that lies waiting on the knees of the gods, all the prosperity, the comfort and the wealth that men in the childhood of the soul desire; but they can only be safely enjoyed and can only be wisely used when the greatest in the nation live the life that is simple, frugal, holy in the discharge of duty, and show that the spiritual man is the ideal of humanity, and that while leaders of the nations are spiritual there all else the heart desires shall obtain.

THE LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA.

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TRANSLATIONS.

THE VEDA'NTA-SU'TRAS WITH S'RI'KANTHA BHA'SHYA.

(*Continued from page 175.*)

SECOND ADHYAYA.

Adhikarana. I.

If (you urge that) it would lead to the fallacy of making no room for the smriti, (we reply) no. because (otherwise) it would lead to the fallacy of making no room for the other smritis. (II. i. 1.)

It has been shewn that all Vedântic texts as well as the smritis which are consonant with their teaching, point, as the main drift of their teaching, to the most highly merciful Si'va, the Parabrahman, who is Existence, Intelligence, and Bliss in His essential nature; who by nature is omniscient, omnipotent, and so on; who has been defined by His occasional attributes, that He is the Being from whom the universe is born, and so on; who is distinct from all, the Atman of all; who voluntarily assumes the beautiful form, divers-eyed, dark and yellow, dark-necked, and so on; and who is known by such specific designations as *Bhava*, *S'iva*, *Mahâdeva*, *Paramesvara*. Now, this adhyâya is intended to answer objections on the ground of the said construction being opposed to the smritis and arguments which point to a different conclusion from that of the vedânta.

The main subject of discussion in the whole of this adhyâya is the construction of the Vedânta made out in the preeding adhyâya.

First a doubt arises here as to whether the vedic teaching thus made out has to be modified or not in accordance with the teaching of the Sânkhya-smriti. —How?—The Veda teaches that Brahman is the cause of the universe, while Kapila's smriti declares Pradhâna to be the cause of the universe. Kapila is indeed, one of great wisdom (*tapas*), and, therefore, his word, too, is an authority. And the Blessed Veda is the Sovereign authority of all and cannot so much as smell of untruth. Accordingly a doubt arises as to which of them should prevail against the other.

(*Pûrvapaksha:*)—Now, the Sânkhya-smriti serving no other purpose, is stronger in its claim to be considered as an authority in this matter; whereas, the

Veda serves its purpose as teaching Dharma (ritual) and is therefore weaker in its claim. Thus it is but right to modify the Vedic teaching in the light of the smriti.

(*Siddhânta* :)—We say, no.—Why ?—Because, other smritis, such as that of Manu, which are unopposed to the Veda, would then receive no recognition. To the Sânkhya-smriti whose foundations lie in a sruti of which the very existence has to be inferred from the existence of the said smriti, the orthodox enquirer should prefer that smriti which says "waters alone did He create in the beginning, and in them did He cast His energy,"* and thus declares that Brahman is the cause, as taught in the now extant srutis such as the following :

" He saw the Hiranyagarbha being born."†

And because it is not found (in the Smritis) of others. (II. i. 2.)

Since Kapila's doctrine that the Prâdhâna is the cause of the universe etc,, is not recognized in the smritis of the omniscient teachers such as Manu, it is but right to say that the doctrine of the Pradhâna has no foundation in the sruti. Hence no necessity for modifying, in the light of the Sânkhya-smriti, the given construction of the vedic teaching.

Adhikarana. 2.

Thereby has Yoga been answered. (II. i 3.)

The Smriti of Hiranyagarbha, too, which treats of the means of attaining yoga speaks of the Pradhâna as the cause; so that a doubt arises as to whether the construction of the vedic teaching has to be modified or not in the light of that smriti, though it has to undergo no modification such as may be caused by its opposition to the Sankhya-smriti declaring that the Pradhâna is the cause.

(*Pûrvapaksha* :)—We say that modification is necessary.—Why ?—In the S'vetas'vatara—Upanishad Yoga-vidyâ is elaborately described as a means to the *sâkshâtkâra* or intuitive perception of Brahman. So that, though the Sânkhya-smriti is founded only on a s'ruti whose very existence is a matter of mere inference, it would seem proper to modify the construction upholding the doctrine that Brahman is the cause, in the light of Hiranyagarbha's smriti which declares that Pradhâna is the cause, and which is founded on an extant s'ruti.

* Manu I. 8.

† Mahanarayana, up. 10.

(*Siddhânta* :)—As against the foregoing we hold as follows. The given construction of the vedic teaching has to undergo no modification in the light of the yoga-smriti. From the sûtra "yoga is the restraint of the thinking principle," onwards, it is devoted to the exposition of the vedic yoga with its eight *angas* or subsidiary stages, as the main point of its teaching, but not also the non-vedic doctrine that Pradhâna is the cause. If it should lay stress on this doctrine also it is but right to reject it as we have rejected the Sankhya smriti. Wherefore, it quite stands to reason that the construction of the vedic teaching as tending to the inculcation of the doctrine that Brahman is the cause should undergo no modification in the light of Hiranyagarbh's smriti which teaches that Pradhâna is the cause.

Adhikarana, 3.

Again the sutrakara first sets forth and then refutes an objection on the ground that the given construction of the Vedantic teaching should be modified in the light of the Sankhya's course of reasoning.

(The universe is) not (an emanation of Brahman), being quite distinct. And that it is so (is known) from the Word. (II. I. 4.)

A doubt arises as to whether the given construction of the Vedânta has, or has not, to undergo a modification in the light of the Sankhya's reasoning, while it need not undergo any modification in the light of his smriti.

Pûrvapaksha:—From all points of view, the doctrine that Brahman is the cause has to be modified in the light of reasoning.—How ?—The universe being of a quite distinct nature from Brahman, it cannot be an emanation of Brahman. If you ask how this distinction has come to be known, we reply, it is from the Sruti itself. For, the sruti "Intelligence as well as non-intelligence,"* and so on, describes the universe as subject to change, as unintelligent, as something not to be sought for by man. It is, therefore, distinct from Brahman who is Existence, Intelligence and Bliss. How can they be related as cause and effect, any more than the cow and the buffalo.

Because of the specific mention and of association it is only a mention of the presiding Intelligence (II. I. 5.)

Objection against the Purvapaksha :—If this universe be insentient and, as such, distinct from the intelligent Brahman, then how is it that the created

* Tait up-2-6.

objects are spoken of as sentient, in the following passages:

"Him, the earth addressed."*

"The waters, verily, desired."†

"Listen, O wise stones."‡

Wherefore, the whole of this universe is sentient. Hence no distinction between Brahman and the universe as sentient and insentient.

Purvapakshin's answer:—Not so. For we are to understand such a mention of an intelligent procedure in every such case as referring to the Devatâ or Intelligence associated with the object, the word 'Devatâ being specifically mentioned in such passages as the following:

"Ah! I shall enter into these three Devatâs and differentiate name and form."§

and the constant association, with the material object, of the presiding Devatâ or Intelligence being expressly stated in the following passage:

"Agni became speech and entered the mouth."||

Wherefore, owing to its insentiency etc., the universe is quite distinct from Brahman. Thus the construction that makes Brahman the cause, and this universe the effect, should be given up in the light of reason.

It is, however, seen. (II. I. 6.)

(*Siddhanta*):—Though distinct in their nature, Brahman and the universe can be related as cause and effect, because the sentient scorpion is seen to take its birth in the insentient cow-dung, and that the insentient hair is found growing out of sentient man. Hence the conclusion that mere unaided reasoning cannot prevail against the exegetical interpretation of the sruti.

Again an objection is raised answered:

(If you urge that the effect would be) non-existent, (we reply) no, because it is a mere denial. (II. 1. 7.)

(*Objection*:)—The cause and the effect being distinct from each other the effect does not exist in the cause; and so the S'ruti, says "Non-existent, verily, this in the beginning was."

(Answer:)—You should not say so. For, the s'ruti merely declares that the cause and the effect are not necessarily of the same nature. It does not, therefore, detract from the theory that the cause and the effect are one thing essentially.

* Tait Samhita, 5-5-2.
† Tait Brâhmana, 3-1-5.
‡ Tait Samhita, 1-3-13.
§ Chha. up-6-3
|| Aitareya-upanishad 1-2-4

Adhikarana 4.

Because of His being subject to them like it in dissolution, it is not right. (11, 1, 8.)

If, in accordance with the doctrine that the effect exists in the cause before manifestation and after disappearance, it be held that the universe and Brahman are one thing essentially, then a doubt arises as to whethar the harmonious teaching of the Upanishads as to Brahman has to be rejected or not in the light of reasoning.

(*Purvapaksha*:)—It has to be set aside.—Why?—Because it has been said that the universe and Brahman are essentially one thing. Then, indeed it is an inevitable conclusion that, like the univesse, Brahman is subject to all such evils as change and ignorance. Accordingly what is taught by one accordant voice in all the Vedantic texts becomes incongruous. Thus, the given interpretation of the Vedantic teaching must be rejected.

But no, because there is an analogous case (11. 1. 9.)

The word "no" shows that the Pûrvapaksha has to be rejected. Such passages in the sruti as "Whose body is Atman," "whose body is Avyakta," and such sayings in the Puranas as "The body of the God of gods is this universe, moving and unmoving; this thing the *pas'us* (ji'vas) know not in virtue of the bond (pâs'a);" such passages show that *chit* and *achit*, the sentient and the insentient, are the body of Siva, the Parabrahman. Though He exists as both the cause and the effect, there is no incongruity whatever in the doctrine taught in one harmonious voice in all the Vedântic texts, since there is an analogous case as to the proper distribution of good and evil.—How?—Just as when the human body and the like pass through the states of childhood, youth, and dotage, childhood and other changes of condition pertain only to the body, and pleasure etc., pertain only to the A'tman; so, here, such evils as ignorance and change which are found in the sentient and the insentient beings forming the body of Brahman pertain only to the sentient and the insentient being forming the body; and such attributes as faultlessness, immutability, omniscience, and unfailing will pertain only to the Parames'vara, the A'tman. Because of this analogy, there no incongruity whatever in the teaching of the S'ruti concerning Brahman.

And because of inconsistency on his own side. (II. i. 10)

By trusting to reasoning alone, the Pradhâna-vâdin will find the mutual confusion of the attributes of

Prakriti and Purusha difficult to explain according to his theory which holds that Prakriti acts in the mere presence of Purusha who is immutable. Purusha, immutable as he is, is not capable of this act of confusion which consists in attributing in thought the properties of one thing to another; and Prakriti which is insentient is altogether incapable of thought. Therefore, the theory which holds that Pradhana is the cause should itself be set aside in the light of reasoning.

Because of the infinality of inference. (II. i. 11.)

Inference being not a final test in itself, and the doctrine of Pradhâna being founded thereon, and it being possible to infer even to the contrary, it is the doctrine of Pradhâna, not the doctrine of Brahman, that has to be rejected.

(If you say that It) has to be inferrred otherwise, (we say) even then there can be no deliverance. (II. i. 12.)

It is not right to maintain that the Pradhâna should be so inferred in another way that there can be no room for an inference to the contrary. For, even then, it is possible to suppose a contrary inference to this inference; and therefore there can be no release of the test of inference from the defect of being not a final test. Wherefore properly speaking, it is the doctrine of Pradhâna, based as it is on bare inference which has to be rejected, but not the doctrine of Brahman based on the strong authority of the S'ruti.

Adhikarana.—5.

By this, even the heterodox doctrines have been explained. (II. i. 13.)

Just as the Sânkhya system has been rejected as being founded on inference, as not being final, and so on, so also, and on the same ground, it may be held that the heterodox systems of Kanâda, Akshapâda, etc., have to be rejected. That is to say, even the atomic doctrine of Kanàda and others has hereby been refuted.

Adhikarana.—6.

(If you say that) as He would become an enjoyer, there will be no distinction, (we reply) there can be (a distinction) as in the world. (II. i. 14).

As to the declaration in the preceding adhyâya of the Vis'ishta Sivâdvaita or the unity of the conditioned Siva as based on the ground that Siva without a second, associated with sentient and insentient universe, is Himself cause and effect, a doubt arises as to whether this idea of unity derived by an exegetical interpretation of the Vedântic texts will have to be set aside as opposed to reason.

Now the *pûrvapakshin* says: If it be admitted that Parames'vara has for His body the sentient and the insentient universe, then he becomes an embodied being. Being thus embodied, like the jîva He too may become subject to pain and pleasure attendant upon contact with the body. Then there will be no distinction between Parames'vara and the jîva who is in a state of bondage. Thus since nothing serves to distinguish the one from the other, it cannot be proved, on the theory of Parames'vara's being intimately associated with the nniverse, that He is by nature free from all evil.

Siddhanta.—There is no incongruity whatever. A distinction can be made between Jîva and Parmes'vara inasmuch as His form is free from all taint and blessed in every way. One becomes subject to evil not because one is embodied, but because one is subject to the control of another. For example, in the human world, the king who is an embodied being is not subject to punishment consequent upon the disobedience of his own command, simply because he is not subject to the control of another. Thus He is not an enjoyer in the same way that the other is. The independence of Is'vara and the dependeuce of Jîva are self-evident, as the S'ruti says:

> "Knowing and unknowing are the two, the powerful and the powerless."*

Hence no absence of a distinction between Parames'vara who is independent and Jîva who is a dependent being though they are alike embodied.

Adhikarana.—7.

Although a distinction can be made between jiva and Parames'vara on account of their mutually opposed attributes of independence and dependence and the like, still, it may be shewn that, as cause and effect, they are one, not distinct from each other.

They are not distinct, because of the word 'creation' and so on. (21. i. 15.)

A doubt arises here as to whether it is reasonable or not to maintain that Brahman and the universe, the cause and the effect, are not distinct, as the S'rutis declare in one voice. This doubt arises because they are marked off from each other by the mutually opposed attributes of sentiency and insentiency.

* S'veta. Up. 1-9.

(*Pûrvapaksha* :)—How can their unity be explained? In the preceding adhikarana, Parames'vara and jiva have been distinguished from each other, the one being possessed of omniscience etc., the other being ignorant and subject to enjoyment and suffering. As to the insentient beings, they being of a quite different nature, there is no shadow of reason to hold that it is not distinct from Brahman. The fact of their being related to each other as cause and effect cannot prove that they are not distinct from each other ; for we hold that the cow-dung and the scorpion are distinct from each other notwithstanding that they are related as cause and effect. Even in the case of clay and the pot, we find that they are quite distinct from each other because they are found in experience to serve quite distinct purposes, and so on. Or thus : if the cause and the effect are quite identical, the universe and Brahman must be quite homogeneous, so that we should not experience any distiction among things, such as we daily make between an act, its agent, and the object sought to be attained.

As against the foregoing we hold as follows : The universe, as an effect, is not distinct from Brahman, its cause.—How do you know it?—From the word 'creation,' and so on, in the following passages :

> " A creation by speech is change as well as name; what is called clay is alone real."*
>
> " Existent alone, my dear, this at first was, one only without a second.........
> It willed 'may I be many, and be produced.'... ...... All this is ensouled by It; That is real; That is Atman ; That thou art, O S'vetaketu."†
>
> "The whole being, the variegated world, what has become in many forms, and what is becoming, all this is Rudra.‡

As to the contention that the relation of cause and effect cannot prove unity, the Sûtrakâra says.

And because of the perception (of the cause) during the existence (of the effect). (II. i. 16.)

During the existence of the effect as the pot, we perceive that the very substance of clay is the pot. Therefore, the effect is not distinct from the cause. The same thing is taught also in the following passage:

> " A creation by speech is change as well as name. What we call clay is alone real "§

* Chhandogya Upanishad 6—1.
† Ibid.
‡ Mahanarayan Up. 16.
§ Chhâ. Up. 6-1.

That is to say, change of state as well as name merely enable us to speak of a thing and to use it for certain actual purposes. The very subatnce of clay, when assuming the form of a pot and named as 'pot,' serves certain actual purposes and enables us to speak of it in that form. In point of fact, the pot is real only as clay, so far as logical proof is concerned ; for apart from clay, we find that no pot exists. Or, the above passage may be explained as follows : The effect, namely the pot, exists in so far only as we speak of it. It is the very substance of clay, and it is not a distinct substance,—only undergoing a change in state to serve certain purposes in our actual life. It is because the pot is mere clay—but not a distinct substance—that the term "clay" applied to the pot refers to a real substance, a substance whose existence can be proved by proper evidence. Because a pot is nothing but clay, therefore the effect is not distinct from the cause As to the difference in the purposes they serve in actual life, it can be explained as due to their being different states of the same substances, while they (clay and pot) are in fact one in substance. Wherefore, like clay and pot, Brahman and the universe are one in substance, the one pervading the whole of the other. Hence the Purânic saying :

> " From the S'akti down to earth, everything comes from the principle of S'iva. By Him alone is it pervaded, as the pot etc., are pervaded by clay."

(*Objection*) : We hold that the pot is pervaded by clay because we cognise that the pot is mere clay. Not so do we cognise that this universe is Brahman ; and therfore the universe cannot be said to be pervaded by Brahman.

(*Answer*): We do find that Brahman as the existent pervades the universe, as we cognise that a pot exists, that a cloth exists, and so on everywhere. If the universe were not pervaded by S'iva in His aspects as the existent and the conscious, then how could we cognise that a thing exists and becomes an object of consciousness, detached as it is from existence and consciousness ? It cannot be a reality at all. Wherefore, it may be concluded that as the pot etc. are pervaded by clay, so this universe, as the effect, is pervaded by S'iva, the cause, and is one with Him.

And because of the existence of the other. (II. i. 17.)

Because the effect exists in the cause, the effect is not distinct from the cause. It is because the pot etc. were clay itself before, that we now perceive the pot etc. to be mere clay.

(If you hold that it is not so) because of its being mentioned as non-existent, (we say) no; because it is due to a different condition, as shown by the sequel, by analogy, and by other passages. (II. i. 18.)

(*Objection:*)—The effect does not exist in the cause, because the S'ruti says that the effect was non-existent:

> "Nothing whatever of this (universe) existed at first."*

(*Answer:*) No. The universe is mentioned to have been non-existent because it was in a different condition, *i. e.* in a subtle form as opposed to its present gross form.—How do you know?—Because in the sequel the S'ruti says "While non-existent, it thought 'may I be.'" Even thinking is possible only in an existent thing. There is also an analogy pointing to the conclusion that the mention of the universe as non-existent is due only to a change of state. It is only in reference to the clay's mutually opposed, but positive, states of being as lump, as pot, and as potshred, that we say that the pot did not exist before, that it now exists, and that it will not exist at a certain time in the future. When we thus see how clay itself which exists in all these states may be spoken of as a pot non-existent, it is unnecessary to assume a state of 'abhâva' or "nullity," a different state of being altogether, corresponding to a pot non-existent. Accordingly the S'ruti says elsewhere:

> "This, verily, existed then undifferentiated: it was (since) differentiated in name and form."†

The main conclusion may be stated as follows: At first Siva is pure, endued with the Paras'akti, the Supreme Energy inseparable from Himself, and composed of the sentient and the insentient existence in so subtle a form that they cannot be differentiated in name and form. Then He projects out of himself and evolves that Sakti, which is Himself, in a gross form as opposed to the previous state, in the form of the sentient and the insentiate existence capable of being differentiated in name and form. When the Energy is withdrawn from manifestation, then takes place *pralaya* or dissolution; when it is manifested, creation takes place. Accordingly, the authorities say:

> "It is, verily, the Divine Being Himself, the Chidâtman who manifests the whole objective existence out of Himself from within like a yogin, by His will, without resorting to an upâdâna."

That is to say, without resorting to an upâdâna external to Himself, by Himself becoming the upâdâna or material cause. Wherefore, the created universe is one with the Supreme cause, S'iva, the Parabrahman.

Another example is given as follows:

And like a cloth (II. i. 19.)

Small when folded, a cloth becomes when extended a large one, and in the form of a hut becomes an effect. So, too, Brahman is the cause when contracted, and when extended in form He becomes the effect.

And like prana and the like (II. i. 20.)

Just as the Vâyu, one in itself, assumes different forms as prana or upward breath and so on, according to its several activities, so, too, Brahman, in virtue of the various activities of S'akti assumes manifold form such as Sadâsiva and so on. Wherefore it is but right to maintain that the universe as the effect is one with Brahman, the cause.

A. Mah'adeva S'a'stri, B. A.

(*To be continued.*)

* Tait Brahmana 2—2—9.

† Bri. up. 3-4-7.

KAIVALYA UPANISHAD.

Introduction by the Editor.

It is not well understood that the word 'Upanishad' really means the same thing as the word 'Yoga' Yoga means the sadana required for bringing the soul and God in *union* ; and Upanishad is also the teaching of the Sadana whereby man can *come nearer* and *nearer* God by destroying the bonds that bind him. The root meaning (Upa-near, ni-quite, sad-to perish) is hit off to a nicety in the famous line in *Tiruvachakam*, 'The House of God,' 7th Verse, சென்று சென்று அணுவாய்த்தேய்ந்து தேய்ந்து ஒன்றும், "*nearer* and *nearer* to Thee I drew, *wearing away* atom by atom, Till I was *One* with thee."

And in the passage we quote below, and in several others, the Upanishad is used as a synonym for yoga. And this derivation really explains the scope of an Upanishad, a misunderstanding of which has led to no end of confusion. The Siddhanti takes the Upanishad as the text book of the Yoga-pada or school. And the other padas are Sariya-pada, Kriya-pada, and Gnana-pada. And the *bavana* or *sadana* is peculiar to each. The bavana in the *Sariya pada* (Dasa-marga) is that of master and servant ; in the Kriya-pada, (Satputra-marga) that of Father and son ; in the Yoga-pada, (Saha-soham marga), that of friend and friend (or equal and equal) and in all these bavana, there is duality (consciousness of duality) ; and in the gnana-pada, there is no duality (consciousness of duality). Whatever, there is complete blending as that of lover and loved ; though love is also the requisite in the other bavanas. In Yoga, the soul by lovingly contemplating that God and himself are saha, equals, or identical, (Soham) approaches the truth nearer and nearer, and as its fruition, it reaches a stage the Sannyasa Yoga, when it can hardly recognize any individuality of its own (நான்கெட்டு) blends itself so well into the Bliss that it dedicates (as Arpana, Sivarpana) all its acts to God, then its bonds are sundered, and it is exalted into the Highest Bliss. Perhaps there is just a little consciousness as the Yogi passes into the gnani, and it is during this moment, the Yogi breaks out into that pæan of Triumph, "I am all ; I am Brahman, the secondless" (mantras 18 to 22). In the preceding mantra, (17), the Yogi is actually practising "*Soham Bavana*" and carrying out what he was taught to do by his Guru (mantra 16). 16th mantra is further identical with 8 sutra of Sivagnanabotha, 17th mantra with 9th sutra and 18 to 22 with 10 sutra. And Yoga pada or Upanishad stops so far ; and does not go further. And seeing that these Upanishads, almost every one of them, end with this "Soham" doctrine, we identify *Vedanta* with Yoga-pada, and distinguish it from Siddhanta or Gnana— whose postulate is contained, not in the Upanishads but in the Agama, 11 sutra of Sivagnanabotha (see notes there under for difference between this and 10 sutra.) And it is one of the principles of sound teaching, that in the various lower stages though we deal only with symbols (bavana) of Truth, and not with absolute Truth, the learner cannot be told that that is only a symbol and not the Truth, and he has to be taught to believe in the teacher who puts its forward as absolute Truth ; though a caution now and then is absolutely esssential, so as not to lead the learner altogether astray. And it is the form in which the teachings of the respective Pada have been set forth that have misled people into mistaking the symbol (bavana or sadana) for the Truth. In the Madhwa system, the bavana of master and servant have become petrified or dogmatic ; in Christianity, the sat-putra Marga, (Father-hood of God and brother hood of man) has become petrified (dogmatic) ; in the Maya-Vada, the saha (soham) Marga has become petrified : People will care to understand the difference we have here attempted to draw between the true Vedanta (not the petrified or dogmatic Vedanta of the Maya Vadis) who really understand the difference between Yoga and Gnana. Dogmatism has entered even among Saivas ; and we have among them the School of Siva-Sama Vadis, to which Srikanta (the true Vedanti) belongs ; and two such eminent persons as Gnanapragasa Swamigal and Sivagnana Swamigal have crosed their lances in this fight.

A genuine scholar and aspirant after Yoga like the late learned Editor of the Saddarshana Chintanika has just a fair perception of the differneces we have above explained ; and in his Commentary on the Vedanta Sutras, he expresses himself to the following effect. He points out that the main body of the sutras of Vyasa, and texts of Veda support and maintain the doctrine of the essential difference of the Human spirit and the Supreme spirit and in following them, he says Madhwacharya and Ramanujacharya are right ; but there are other clear texts also which affirm as positively "That Thou art,' 'Tattwam Asi,' I am God," "Aham

Brahmasmi" &c. one for each Veda; and he says that the last two Acharyas attempt no explanation of these texts; whereas Sankaracharya simply adopts them. But Sankara does not himself explain the previous sets of sutras and texts. "All these four interpreters find it equally easy to graft their systems on the Brahma Sutra, the general style of which seems at first sight to admit of different interpretations. But all these Acharyas find it hard to offer *consistent* interpretation of some Sutras. Under these circumstances, they are compelled *to over strain* and to propose *far-fetched interpretations*, for making Badarayana conform to their doctrines." (p. 206). He however thinks that this is no case for despair and that there must be consistent explanation forthcoming; and the following explanation he gives as his own, though the real truth has been with the Siddhanta School ever so long.

"What is to be done? There are doubtless a few texts in the Veda which support Pantheistic views. Most, however, support the Theistic principles. But so long as Pantheistic texts are not explained, the proposition that the Vedas do not teach Pantheism cannot be accepted. Again, the adjustment and interpretation of these proposed by the Theists cannot be accepted, because of their being far-fatched and forced. But we do not see how the few Pantheistic texts come in the way of Theism, because we believe that though they be interpreted as the Pantheists do, yet they support Theism. How can this be? The essence of the Dualistic doctrine is *adoration* (bhakti). While engaged in adoration, the mind discovers two states-the one consisting in being intent upon serving the Lord, in doing that which He approves, in offering to Him the best things one has, and in obeying His commands. Thus as good parents are to be served by a child in the same manner God is to be served and worshipped by his servants. This kind of worship includes all the nine sorts of adoration mentioned in the Bhagavata Purana. 1. Exclusively listening to the praises of God, 2. exclusively singing his praises, 3. remembering and constantly thinking of them, 4. falling at His feet, 5 worshipping him, 6. His adoration, 7. exclusive devotion to Him. 8. constant association with Him, 9. laying one's sorrow or happiness before Him. But there is a special feature of such adoration—a feature not included in any of these. It is the ecstatic condition of the spirit—a condition which can neither be explained nor understood without an illustration. Let the reader realise the love a mother has for her child. A mother or her child sometimes experiences a state of mind—an indescribable state. That which either of them expresses can alone convey an idea of their feelings when they are in the ecstatic condition. The mother directly addresses the child thus:—"Oh my piece of gold—oh, my soul, oh, my life—can I eat you up?" Under these circumstances, the *mother* forgets that her body is different from that of her child which experiences the same feeling. Such an identity is the form of the ecstatic condition of the mind. This is a special feature of adoration. This sort of ecstatic identity the Yogis feel. Hence there are such worshippers. The life of Jesus Christ can be referred to in this place as described in (14-20) of the Gospel of John. It is this: "At that day ye shall know that I am in my father, and he in me, and I in you."* Though a thorough Dualist or Dvaita, Jesus expressed himself in this way. His utterances can be easily explained when this ecstatic condition of mind is understood. Hence in the Vedas and in the Upanisads, the Pantheistic doctrine of the identity of the human and Supreme Spirits if enunciated is enunciated in this way. Again the Brahmasutra of Bâdarâyana does not inculcate it."

And he states below that the Yoga is the backbone of the Vedanta. And it must be clear to every body, that in the ordinary yoga, in soham bavana, and even when the perfect Yogi bursts forth into the pæan, "I am all," there is thought, consciousness dualism, and it is only when this consciousness ceases, there is perfect Nïrvana and Advaita Bliss. And so it is, that a true saint like Thayumanavar, says that Sariya, Kriya, and Yoga was enough for him, as this will lead to Gnana; and he also shows how this *soham* sadana leads to Gnana. And does not the excellence of the *Siddhanta* system consist in that it embraces all the four-fold path of Sariya, Kriya, Yoga and Gnana ("சன்மார்க்கமுதலாம் தாதமார்க்கத்தளவும் தன்மார்க்கமான வெங்கள் சம்பந்தன்,") and the Four Great Teachers, Appar, Sambanthar, Sundarar and Manickavachaka acted out the Four Paths for our guidance and following, though they were the greatest Gnanis; and the Siddhanti could without the least hesitation kneel before his maker and say, "O my master show

* Our christian friend showed us how he had noted against this text, the reference in *Puttinattar's Hymns*. Saint Thayumanavar thus reverently speaks of this famous text also.

" எனக்குன்னீயென்று மியற்கையாப்பின்னு
முனக்குநானென்ற வுறுதிகொள்வதென்றுளோ."

mercy to thy slave. ஆண்டவனே* அடியேனுக்கருள் செய்" ; O my Father, my Mother," O my Life, My Self, My Love," And this Four-fold path, in what books do they find mention and full exposition ? And in this fact of Broad Universalism, lies the reason of our attitude towards all other religions and if we criticize at all, it is not in any carping and fault-finding spirit; but simply because we equally accept the Kantian dictum, that " the greatest and perhaps the sole use of all philosophy of Pure Reason is after all mostly negative, since it serves not as an organon for the enlargement of knowledge, but as a discipline for its delineation, and instead of discovering truth, has only the modest merit of preventing error;" and we have already pointed out how useless it is to refer to one's own experience, when we theorize and philosophize and proceed to condemn as unsound another's doctrine whether it be dualism, or nondualism, materialism or spiritualism.

We began by saying that Upanishad and Yoga means the same thing ; and this Kaivalya Upanishad may be said to be *the* Upanishad of the Yoga School and it well sets forth the nature of Dhyeyah, (God) Dhyatah (soul) and Dhyana or mode of contemplation, and the fruit of such contemplation. And Sri Nilakantacharya quotes mantras 5 and following as the illustrative text under. 4-1-7 (Brahma sutras), ('Asinnasambhavat') and this upanishad will as such be older than Badarayana's sutras. This is also ranked as one of the Pancha Rudram, the others being Swetaswatara, Atharva sikha, Atharvasiras and Kalagni rudram. Atharva sikha will appear in our next.

KAIVALYOPANISHAD.

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1. Then A's'valâyana approached Lord Parameshthi and addressed him thus :

2. " Please teach me, O Lord, that Brahmavidyâ which is the highest of (sciences), which is always practised by the wise, and is concealed, knowing which the learned soon get rid of all sins and reach the Person who is beyond (Param).

3. To him the Pitâmahâ replied :

4. It is by the unity of faith, (sraddha) devotion (bhakti) and meditation (Dhyana Yoga) that thou knowest. Not by Karma, nor by progeny, nor by wealth ; but by renunciation, (tyaga), some attained immortality.

5. That which is dwelling in the cave of the supreme Akasa and is radiant, that the Yatis enter who are possessed of a firm conviction resulting from a knowledge of the Vedanta and whose minds are

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* The Tamil Mahomedans invariably use the word "ஆண்டவன்," when speaking of God, and The Tamil Christians, "பிதா."

1. *Narayana's comentary.*—'Parameshthi' : Brahma : so called because he occupies the highest place in creation.

Sankaranada's com.—Like a mother who wishes to give something good to her children, this s'ruti introduces the story of one A's valâyana in order to instil into the minds of students faith in the authenticity of Brahmavidyâ.

'Then' : *Atha* ; this is an auspicious term with which a treatise is begun. as a benedicton ; 'then' means after attaining the four fold qualifications (Sadana chatushtaya) which are *Sine qua non* for initiation into the Vedânta Sâstras. 'A's'valayana' is the Achâryâ of the Rig-veda.

2. *San*—'Lord' : *Bhagavân* ; one who possesses *Aishwaryam, Viryam, Yasas, Sri, Gnanam, Vairagyam*. 'Brahmavidyâ' : Brahman is beyond time and space, and is not attached to things of the world. It is beyond argument and illustration. 'Vidyâ': science which develops Buddhi, the cause of the direct realization of Brahman. 'The wise' are those that do not identify their *selves* with their bodies —those that are free from *Dehatma abhimana*. They always practise Brahmavidyâ ; ever retain it in their hearts. 'Concealed' : A'tman exists in all beings, and yet is veiled from the creatures by Avidya.

'*All sins*' : *the effects of ignorance and impressions of past karma.* Ignorance and Samsâra are the sources of misery and all pains. 'Beyond Para' : *Para* is the unmanifested cause of the universe. Brahman is even beyond that *Para*.

3. *S'an.*—'To him' : to the student who is athirst to be initiated in Brahmavidya ; here it is A's'valayana. 'Pitâmaha' : grandfather ; Bramâ the lotus-seated, is so called because he is the father of Daksha and other Prajâpatis who are the progenitors of the human race.

4. *S'an.*—'Meditation' : continuous flow of particular thoughts uninterrupted by extraneous or contrary ones. 'Karma' : actions enjoined in s'ruti (the Vedas) and in the Smritis (Dharma Sastras). 'Wealth' : possessions either celestial or terrestrial. 'By renunciation' : by giving up all actions whether ordained by S'ruti or by Smriti ; by rising above Karma to the Paromahamsa stage which is the highest order of Sannyâsa. 'Some' : some Mahatmas versed in the traditional lore.

5. 'Go first to the world of Brahma' : notwithstanding their qualifications to attain Brahman itself, supposing they do not reach Brahman while in this body, they go first to the plane of manifested Brohmâ (Kârya Brahmâ) and remain there till the end of that Kalpa and then reach Supreme Brahman.

purified by Sanniyasa-yoga. All these go to the world of Brahma (Supreme Being) at the end of Para's life and they are libe rated from all the bonds and become immortal.

6. Retired to a lonly place, seated (there) in a comfortable posture, pure, with his neck, head and trunk erect;

7. Observing Atyasrama-Vrata, with all his senses under restraint, prostrating himself with devotion (in reverence) to his Guru, directing his attention to the lotus of his heart which is devoid of passion and highly pure; (thus) is the self-effulgent (centred) without sorrow.

8. (Who is) unthinkable and unmanifested; (whose) forms are infinite; who is (S'iva) peaceful, immortal and all-pervading, and who is the cause (of all); and, who has no beginning, nor middle nor end; who is one and omnipresent; who is chit and Ananda; who is without forms and wonderful.

9. Umâ's spouse, (Umasahaya) the supreme Lord (Parameshwara) who is powerful (Prahbu); the three-eyed and beneficent Nîlakantha; by meditation, a Muni reaches Him who is the origin of all beings, the witness of all and passes beyond Tamas.

10. He is Brahmâ, He is S'iva, He is Indra, He is imperishable, supreme and self-luminous. He is Himself Vishnu. He is Prána, He is Kâlâgni, He is the moon.

11. He is all,—what is past and what is to pass, and eternal. Knowing Him one crosses death. There is no other path to liberation.

12. He who sees the Supreme being (as residing) in all beings, and all beings in the Supreme reaches the supreme Brahman. There is no other method (than the above).

13. With the soul for Arani (a wood) and Pranava for the churning rod, by the continual churning of knowledge, the wise sunder the noose.

14. 'It is He,'* (Jivatma and not the Supreme soul) with his self bewildered by Mâyâ, that takes hold of a body and does everything; and it is he that enjoys the diverse objects, women, food, drink, &c.,—in the waking condition.

15. In the dreaming condition, the state in which everything is created by his own Maya, the same Jiva enjoys pleasure and pain. During sleep when everything is immersed in sushupti, he (the Soul) is blissful being overpowered by Tamas.

16. The same Jiva again returns to the dreaming state (from sushupti) as he is entangled in his previous actions, and then to the waking state.

Jiva thus plays in the three cities (bodies) from which originated all these diverse things.

17. He is the support, is Bliss itself, the fountain-head of knowledge, in whom the three cities are

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8. *S'an.*—' S'iva' : the form of beneficance. ' Peaceful' devoid of the fault of Avidyâ.

14. S'an.—' It is He': although unattached to worldly objects, it is He (Jivatma) and none but Him. 'Maya': Avidyâ, possessing the two-fold functions of A'varana (veiling) and Vikshepa (producing modifications of mind). 'Enjoys' : feels pleasure and pain.

* Our sastry and those whom he follows would take this 'He' as identical with th supreme Soul; but how they could reconcile *Brahman* who gets his senses bewildered by maya, ('dargged and constrained' as the Gita puts it) it is difficut to conceive. But it is more reasonable to hold that the mantra above having stated how the wise man sundered his noose, the next mantra and mantras 15 and 16 should proceed to describe the nature of man and his bond. Mantra 17 shows whence the material bodies evolve and resolve and the next mantra prescribes the *Tatvamasi* Sadana or Bavana, 19th mantra, the Palan of following the sadana, and the following mantras the condition of the freed soul, who could say like Vamadeva, I am all, which is interpreted by Sri Nilakanta as follows. " Or thus : When, by the contemplation of the harmonious nature of Brahman and A'tman brought about by Vedântic knowledge, Vâmadeva attained to the state of Brahman and was freed from all the imaginary limitations due to the identifying of himself with the human body and so on, and his mighty ego expanded so as to embrace the whole universe, he saw that he was present everywhere and accordingly spoke of himself as one with the whole universe including Manu and Sürya. So, it may be concluded, it was in the case of Indra. In the passage " I am Prâna, the conscious Atman,"* Prâna refers to Para-Brahman, inasmuch as He, blissful by nature, is the cause of all life, as said in the s'ruti " Prâna is the conscious self, the Bliss, undecaying and immortal." Accordingly it is from the standpoint of Brahman that Indra taught " I am Brahman," " Me do thou worship " So, too, Krishna taught to Arjuna, and so several others."

15. *S'an.*—' Dreaming condition ' : the svapna state when all the senses retire. In the waking state the senses perceive the external objects, while in dream Jiva himself creates the objects by his own Maya, in his own mind. ' Sleep ' : in sushupti *i. e.*, during sound sleep Jiva perceivef nothing—neither the external objects of the world as in jakrata nor the creations of his own mind as in svapna. The difference between Sushupti and Moksha is in the former he is veiled by Avidya, while in Mokshâ there is no such impediment.

16. *S'an.*—' Three cities ' : gross, subtle and causal (here ajnana) bodies.

17. *Nârâ and S'an.*—' The support' : the Turiya or the fourth state is here referred to. ' From Him' : from the Turiya, the seer of Buddhi. Prana : energy ; Kriyasakti. ' Manas' ; stands for Jnanasakti.

merged. From Him originate Prana, Manas and all the senses, ether air, light, water and earth which is the supporter of all.

18. That which is Supreme Brahman. the soul of all, the support of everything; (that which is) great, subtler than the subtlest, and eternal is) indeed yourself, (soul) and yourself (soul) is that Supreme soul.

19. That which appears as the universe consisting of waking, dreaming and sleeping states, &c—recognizing it to be (in the light of) 'I am Brahman' one is freed from all bondages.

20. Object of enjoyment, enjoyer, and enjoyment in the three states,—from these I am different; (I am) the witness, Conciousness; and I am Sadás'iva.

21. In Me everything originated; in Me everything established; and in Me everything merges. That non-dual Brahman am I.

22. I am subtler than the subtle, likewise big; I am the various worlds; I am the ancient, the Spirit, the Lord; I am golden, I am S'iva.

23. I am without hands and without feet, and possess unthinkable energies. Without eyes I see, without ears hear. (Everything) I know distinctly. Independent of me there is no knower. Ever I am Conciousness.

24. It is by the many Vedas that I am to be known. I am the author of the Vedas and I alone know them. To Me there is neither Punya (merit) nor Papa (demerit), neither impermanency nor birth; nor do I have body, senses and mind.

25. No Earth and Water to me, no Fire, no Wind; nor ether. Thus knowing the nature of Paramatman who resides in the cavity, who is without parts and non-dual, who is the witness of (all) and is above Sat and Asat—(such knowledge) leads one to pure Paramatman.

26. He who reads the S'atarudriya become purified from fire, from spirituous liquors and from Brahmanicide; becomes purified from all sins committed intentionally or otherwise. By (reading) this he takes rest in S'iva. He who has risen above the A's'rama (rules) should read always,—or (at least) once. By (reading) this, knowledge is got which is the cause of the destruction of the ocean of Sams'ara. Therefore knowing Him thus, the result Kaivalya is attained, Kaivalya is attained.

THUS ENDS "KAIVALYOPANISHAD" IN THE ATHARVA-VEDA.

R. ANANTHA KRISHNA SASTRY.

26. *San.*—'Satarudriya' is a chapter in Yajur-Veda in praise of Siva. 'Purified from fire,' by repeating this he will attain all the virtues which result from a performance of Vedic and Smarta ceremonies (relating to the sacrificial fire.)

NOTES BY THE EDITOR.

1. The meaning of *Atha*, is clearly brought out, as gainst the foregoing interpretation by another Upanishad which we quote below. (Svetaswatara. VI.)

22. "This highest mystery in the Vedanta, delivered in a former age should not be given to one whose passions have not been subdued, nor to one who is not a son, or who is not a pupil.

23. If these truths have been told to a high minded man, who feels the highest devotion (Bhakti) for God, and for his Guru, as for God, then they will shine forth, then they will shine forth indeed."

Bagavan. Haradatta says in his Sruti Sukti mala, that Bagavan is properly the appellation of The One true God (Siva), and it is applied to all those also who have attained to the knowledge of the One. The following verse from *Kalika kandam of Skanda Purana* speaks of Brahma and others as having reached the the *Atyasrama Diksha*.

"Pasu Pasa Vimokshaya sirnanthu munibih Pura Vishnuna Brahmana Devahr Markandeya Dhathichina."]

2. *Paratparam.* Same as Paraparam (பராபரம்) very familiarly used in Tamil. The first *Para*, in addition to the meaning noted above also means, Hiranyagarba, atma (soul), and what is superior to these, Vishnu. Vide Saiva Bhahya: I. 3-12.

See also. Mantra 7 ch. VI. Svetaswatara, where the full force of His Transcendal character is brought out.

"Iam Isvaranam Paramam Maheshwaram tam Devatanam Paramamcha Daivatam.

Patim Patinam Paramam Parastat Vidama Devam, Buvanesham ediam."

Purusha is this Highest Lord and God and master that is spoken in the above mantra that is meant here, and not the soul nor a Saguna Brahm (Lower self) (a common fallacy).

Rudra is called Purusha. vide.

Taitiria Maha Narayanopanishad. 13-2.

"Purushovai Rudraha."

"Tat Purushaya Vidmahe." ibid. 3-2.

The same Upanishad speaks of this Purusha as 'Dark and Golden hued' of Umasahaya' "Purusham Krishna Pingalam." 12-1.

Isa is called *Purusha* in the following Mantra in this very Kaivalyopanihsad.

"Purâdanôham Purushôham Isam." 20.

Katha upanishad speaks of this Isa and 'Purusha' in 4th Valli. 12 mantra.

"Angushtamatraha *Purusho* madhya atmani thistati.

Isano bhuthabavyasya na tato Vijugup-Tatheyeh."

This *Isa* and *Purusha* seated in the middle of (inside of) the atma (soul) can never be identified with the 'Saguna God.

This Rudra is the Highest Brahm and not a 'Saguna Brahm, Rudra' will be evident from comparing the following mantras.

"*Ekameva Rudro nadvitiyaya thastheh.*" (Swetas 3-2. Atharva siras. 5.)

"*Ekamevadvitiyam Brahma*" (Chandog VI 2-1.)

"Sarvam Kalvitam *Brahma*" (Chandog. 3-14-1.)

"Sarvo hyesha *Rudraha*" (Mahanar. 13-2.)

'*Reach.*' This mode of reaching God is thus described in *Sivagama.*

"Sivarka Sakti diditya samasti kritachit drisa, Sivam Saktiadibissartam Paschyatyatma gathavritih."

"*Siva Surya* and *Sakti light*, lighting up the eye of wisdom, Siva with his sakti is perceived by the atma (soul) his darkness removed."

Here Siva is sun, and His sakti is sun's light and with this explanation, see how the following mantra in Prasna IV. 5. seems to be the very text repoduced in the Agama verse cited above.

"Again, he who meditates with this syllable Aum of three matras on the *Parama Purusha*, he comes to *light* (Tejas) and *the Sun*. And as a snake is freed from his skin, so is he *freed from evil*............he *learns to see the all-pervading, the Highest Person* (*Parama Purusha*"):

Brahmavidya is the Dahara Vidya or upasana taught in Chandogya, Taitriya, Brihad aranyaka, and in this upanishad. In this, the Gnana Yogi contemplates the supreme Being as dwelling in the Parama Akasa in the cave of his heart.

4. Sraddha and Bhakti. Sraddha matures into Bhakti. This is Love of God as 'the causeless, the incomparable, Gnanakriyasorupi, the Highest and the Supremest and the Holiest, the One, hidden in all beings, all-pervading, the Soul of souls' the spectator and supporter, the Nirguna Being, the Immaculate the Eternal, the Supreme Intelligence, Self-luminous, the Creator and Preserver, and Dispenser of Happiness and the Refuge of all.

Dhyanayoga. There is just a little shade of difference between the two words; Dhyana when it matures is called Yoga. The contemplation is Dhyana or Yoga, the Being contemplated is Dhyeyam. The person contemplating is called Dhyata.

The Dhyeyam is Sivam. "Siva eko Dhyeya. Sarvam anyat Parithyajya," says the Atharvasikha. As such He is called the Yogi of Yogis and the Swetaswatara calls Him the '*Maharishi*': As in Yoga, the Bavana is that of a friend, or equal 'soham' Siva is usually symbolized as a Yogi, with braided hair, &c. and the Rig-Veda calls him 'Kapardin.' The Dhyana Yoga mentioned here is the Atyasrama Yoga. The two lower kinds of yoga are Sankhya Yoga or Nirguna Yoga and Bhoudika Yoga or Saguna Yoga.

"Says Kurma Purana (2 chap 3 page).

Yogicha trividho gneyo Baudikas Sankhya evacha.

Tritiyotyasrami Prokto yoga muttamam asratah.

Prathama Bavana pûrve Sankhyethvakshara Bavana.

Tritiya Chantimaprokta Bavana Parameswari."

"The yogis are of 3 kinds, Baudika yogi, Sankhya yogi and the most excellent Atyasrama yogi. The first Bavana is in Saguna; the second Bavana dwells on the Akshara (Nirguna) and the 3rd Bavana dwells on the Paramesvara. (The supreme God)."

Says Kurma Purana (Purva chap 1)

"Tell me O, Brahma (Vishnu or Kurma) about the 3 kinds of Bhavana which are worth speaking about"? "One kind relates to myself (Saguna Bhavana). The second relates Avyaktam (Nirguna Bavana). The third relates to Brahman, which is beyond the Gunas (Brahmi Bhavana or Atyasrama yoga). Let the wise man practise one of these kinds of Bavana, the weak minded can follow the first named Saguna Bavana." This Suguna Bavana chiefly relates to the worship of the Trinity, Brahma Vishnu and Rudra for the same Purana says in its last chapter.

"Atrapi Asaktota Haram Vishnum Brahmanam Archiyeth."

Nirguna Bavana is defined in the following verse of the Same Purana (Purva. 1 chap.)

"Beyond the Tamas (mulaprakriti) the Jyoti, the Akshara Satchida-nanda, the Avyakta, Higher than Param, Paratatva is the Brahman. Greatness is its essence. The world is produced from It as effect. While it is the cause of all, the Pure, and Avyakta (unmanifest). This In-Dweller in everybeing, this Paramesvara is myself; creation and preservation, and resolution all proceed from me. So learning the truth, let him practice Karma Yoga." This Karma Yoga or Saukhya Yoga, it will be observed is precisely the Bavana of Mayavadis; and the author of Siddantalesa Saughraha establishes its identity, *vide*. Gita. V. 2. where this Karma yoga is exalted

above mere Sannyasa and the third verse explains the practical identity of Sankhya Yoga and Karma Yoga.

The third kind is higher than these, and the Purana says. (Kurma. Purva. 1 chap.)

"Leaving the love of children and other desires, relinquishing all karma, and becoming full of great vairagya seeing God (Paramata) in his own soul (Atma) and all the worlds, in the Self of himself, the Yogi attains to the Highest Bhavana called Brahmi Bhavana, which is attained after and through Akshara Bhavana (Avyakta or Nirguna) and sees the One." This is the Highest Yoga spoken of in verses 6 and 7 of 5 chapter of Gita as Parama Sannyasa Yoga as distinguished from the Yoga spoken of in verses 2 to 5 cf. Sannyasa Yoga in mantra 7 below. This of course is what this very sruti speaks of in mantra under comment.

Kailasa samhita (10-126).defines Atma: (Paramatma).

Chaitanyami Visvasya sarvanja Kriyatamaham.

Swantantriyam tat swabhavoyaha saatma parikirtitah.

"Chaitanyam is what knows all and produces all. That is called Atma in whom this Chaitanyam is *inherent*."

This Chaitanya and Atma are respectively called Pragjna and Brahma in the Maha Vakya.

"Pragjnanam Brahma" (Aitar 5. 3.)

This Paramatma or Brahman is further defined by the same samhita (10. 134) as

"Siva sakti samayogah Paramatmeti nischitam"
"Siva and Sakti in union is Paramatma without doubt."

This chaitanyam or sakti is the Para Sakti or Devatma Sakti (Swetas. 1-3) or Uma (Kena. 3-12.) which is in eternal samavaya or thadatmya Sambantha with the supreme God like fire and heat. (vide texts quoted by Srikhanta page 29 and 30 of this vol.) and should not be confounded with Maya sakti or adhyasa sakti or Anirvachanya Maya.

This Atyasrami Yogi is the Atyasrami, spoken of in mantra 7 below and in sevetas Vol 21 and for further comment see under separate note.

'*Parena nagam nihitam Guhayam*' "Dwelling in the cave of the supreme Akasa.

This text and the words below 'Hridpundarikam' refers to the Highest Vidya called Dahara Vidya practised by the Atyasrama Yogi:

The words used in this connection frequently are *Dahara, Guha, Pundarika, Bramapura, Hrid, Akasa, Vyoma, Antas.*

The word *Dahara* simply means sukshuma or subtle or the Highest. This word occurs in Changoyya 8-1-1 and in Mahanarayana 10-7 and is used in conjunction with other words as 'Dahara Pundarika' or Dahara Akasa Daharam gahanam, Dahara Vidya. *Brahmapura* is the human body and applies to the physical plane of our existence.

Guha (cave), *hrid* (heart) and *Pundarika* (lotus) all denote the inner mental plane or planes ascending up to Sivatatwa or Nadatatwa. Mayavadis, according to whom there are only 24 tatwas the highest of which is Buddhi, accordingly identify this heart or lotus with Buddhi. But look at the beautiful way this lotus of the heart is described by St Meikandan (9-3. C). If the real nature of the heart of the Lotus be examined, its stalk will be the 24 tatwas from earth to Buddhi its 8 petals willbe *Vidyatatwas* and *Suddha vidya*, its stamens the 64 kalas of Iswara and Sadasiva the pistil is the Sakti tatwa and the seads are the 51 forms of Nadam, and the Arul Sakti of the Lord Siva rests on it. Therefore contemplate on the Sri Punchakshara.

Akasa and *Vyoma* are synonymous and in the following passages we quote they do not mean Bhuta *Akasa* or material ether. In these passages also, God is called Akasa, as also the person within the Akasa. The question arises what is the meaning of this Akasa and whether it is different from God himself. The commentators do not throw much light upon this and some mayavadis try to interpret it as Avyakritam or mayasakti or Avidya, which will make nonsense of all these passages. The Puranas themselves explain what its real meaning is which we also quote below. Akasa as interpreted by the Purana means Chit, or Gnana, Light or Arul which is Parasakti, Sakti of Parameshwara. The words *Chitakasa*, and *Chitambara* so familiar to every one will remove all doubts, if there should be any, as to the truth of the Puranic interpretation. It is the height of folly to identify this chit sakti with maya Sakti. If therefore this Chit sakti (Devatma* Umasakti.) stands for Akasa, then the passages which speak of God as Akasa and as dwelling in Akasa will not conflict with each other. There can be no difference between the sun and its light or radiance, fire and heat much less between Sivam and Sakti.

The Sruti itself declares why God is called Akasa, because of its characteristic mark that it is all pervading and larger than all and everything rests in it. And God is all pervading or omnipresent because He is Chit or Intelligence, and this Chit is of course Sakti or Parasakti of the supreme (Vide Sivagnanabotham 2-4, and pp 14, 30, to 32).

It will also be observed that in some passages, the Akasa is alone said to dwell in the heart or Guha. When this

* See Prof. Max Muller's Note p. 232, Vol. II (Upanishads). He evidently confuses Devatma Sakti with Maya and Pradhana Akshara or Avyakta (all synonymous). The difficulty which the learned Doctor feels in giving a consistent explanation of several passages will all be removed if our explanation is borne in mind.

Akasa and Guha are identified respectively with God and chittam there is apparently no place for man, or Jiva or Soul, and the Mayavadis, accordingly mistakenly conclude that the soul (Atma) and God (Paramatma) are identical. To remove this doubt, in fact, other Srutis declare that "These are the two entered into the cave (guha), dwelling on the Highest summit (Paramakasa or Parasakti)" Tait 3-1), "Two birds cling to the same tree, Isa and anisa" (Mandak 3-1 & Swetas IV. 6.) As of these two one is dwelling within the other, and God is the innermost as it were, the epithet *Antas* is applied in the srutis to God; and the passages like the one in Brihad III. 7. 22 where God is spoken of as the Atma within the Atma and the one in Kata (II 5. 12 and 13) where the wise is spoken of as perceiving God within their atma, are accordingly intelligible also.

The passages we collate in this connection are as follows.

1. There is this *Brahmapura* and in it the palace, Dahara Pundarika' and in it that Dahara Antar Akasa; now what exists within that Dahara Akasa, that is to be sought for, that is to be understood (Chandog 8-1-1.)

2. "He who is called *Akasa* is the revealer of all forms and names" (Chandog. 8-14-1.)

3. "Manifest, near, moving in the cave (Guha) is the Great Being (MahatPadam) (ஆடியபாதம்) In it everything is centred which ye know as moving breathing, and blinking, as Sat and Asat, as Adorable, as the Best, that is beyond the understanding of creatures" (Munda. 2-2-1.)

* *cf* "அரைமாத்திரையில் அடங்கும்அடி
அகலமளக்கிற் பாரில்லாவடி."

தில்லையம்பலத்தில்
"ஆடியபாதம என்னெஞ்சுளிருக்கவே."

St. Appar's. Devaram.

4. "In the Highest Golden sheath (Hiranmaya Parakosha,) there is the Brahman, without passion (Nishkalam) and without parts. That is pure, that is the Light of lights (Munda 2I-2-9). See also (3-1-7.)

5. "There is the Akasa within the heart, and in it there is the Person (Purusha) consisting of Gnana, Immortal, Golden." (Hiranmayaha) (Taitr ar. 1-6-1).

6. "He who knows Brahman, which is Satyam, Gnanam, Anantam, as hidden in the cave (guha) in the Parama Vyomam, he enjoys all bhoga, at one with the Omniscient Brahman." (ibid 2-1-1.) see also. 2-6-1.

7. "Who could breathe, who could breathe forth if that Akasa was not Bliss (Ananda). For he alone causes Bliss (Anandam) (Ibid 2-7-1).

8. "He is who within the heart, surrounded by the Pranas, the Person of Light, consisting of knowledge" (Brihad, IV. 3-J).

"நீதியைநிறைவை மறைநான்குடன்
ஓதியையொருவர்க்கு மறிவொணு
சோதியைசுடர்ச்செம் பொன்னம்பலத்தாதியை
அடியேன்மறந்துய்வனே."

9. "And he is that great unborn Atma, who consists of knowledge (Vignana) is surrounded by the Pranas, the Akasa within the Hridya. In it there reposes the Ruler (Vasi) of all, the Lord (Isana) of all, the King of all. Brihad. 4-4-22.

10. "The shrine (Paramalaya) which consists of the Akasa in the heart, the blissful, the highest retreat, that is our own, that is our Goal, and that is the heat and brightness of the fire and the sun." (Mait. 6-27.)

11. "The person not larger than a thumb *as* the Antar Atma is settled always in the *heart* of men (Purusha) (Katha 6-17).

"Beyond the senses there are the objects, beyond the objects there is the *manas*, beyond the *manas*, there is the *Bhuddhi*, beyond the *Buddhi* is the *Mahat*, (chittam).

"Beyond the *Mahat*, there is the Avyaktam, beyond the the Avyaktam is the Purusha. Beyond the Purusha there is nothing-this is the goal, the highest road.

"That Atma (God) is hidden in all beings, and does not shine forth but it is seen by subtle seers through their sharp and subtle intellect." (Katha. 3, 10 to 12).

"Beyond the Avyakta is the Purusha (God), the Vibhu (All pervading) and entirely imperceptible. Every creature that knows Him is liberated and obtains immortality." Ibid. 16-8).

12. "Maheswari Saktiranadi Siddha Vyomabhidanadi Virajativa"

The Eternal fullness, Maheswara Sakti (Parasakti) shines forth by the name of Vyoma (Akasa).—Kurma-Puran

"Yasya Sa Paramadevi Saktir Akasa Sanjnita"

"Whose supreme spouse, Sakti, is called Akasa (ibid.)

13. Why is It called *Sarva Vyapi* (all pervading)? It is called so bacause like ghee duffusing and soaking itself through and through the *Pinda* (milk or oilseed), It pervades every created thing through and through as warp and woof (Atharva Siras. 6.)

Brahmaloka—is the Highest Brahman's place. Here the text (Tait 2. 1. 1) already quoted, and the texts herein below quoted have to be considered.

1. He who behaves thus all his life reaches the *world of Brahman*, and does not return, yea he does not return. (Chandog 8. 15. 1.)

2. In what then are [the] worlds of Prajapati woven. 'In the *worlds of Brahman*, O Gargi' he replied.

"In what then are the *worlds of Brahman* woven like warp and woof."

'Yaguavalkeya said : 'O Gargi, do not ask too much, lest thy head should fall off. Thou askest too much of a Deity, about which we are not to ask too much, do not ask too much, O Gargi.' After that Gargi Vachaknavi held her peace." (Brihad 3. 6. 1.)

3. "One hundred times that bliss of Prajapati is one measure of the Bliss of Brahman ; and likewise of a great sage who is free from desires. (Tait 2. 8. 4.)

4. "He who knows that (Brahmi) Upanishad (Yoga), and has shaken off all evil, stands in the endless inconqurable world of Heaven (svarkaloga) Yea in the world of Heaven (swarkaloha). (Kena. 4-9.)

5. Now that serene being, which after having risen from out this earthly body, and having reached the Highest Light (Paranjyoti, Parasakti) appears in God's true Form." (Chan. 8. 3. 4.)

6. "But he who has understanding for his charioteer, and who holds the reins of the mind, he reaches the end of the (6) *Adhwas* and that is the *Padam* beyond that of Vishnu." (Katha. 3. 9.)

7. "Gneyam Vishnupada dûrtvam Divyam Sivapadam Jagat."

"அதற்குமே லுமையாள் புர மற்புதம்
அதற்குமேற சிவலோகமென் றுய்கவே
அதற்குறும் வளம் வாக்கினடங்கிடா
அதற்குப்புக்கவர் மீள்பவரல்லரே."

"Beyond the known Vishnupadam, let the world perceive the Bright *Siva Pada*" (Sivadharmottara),

8. பொன்னார்மாடநீடுஞ் செல்வப்புறவம்பதியாக.
மின்னாரிடையா ளுமையாளோடு மிருந்த விமலனைத்
தன்னார்வஞ் செய்தமிழின் விரகனுரைத்த தமிழ்மாலை
பன்னாள் பாடியாடப் பிரியார்பர லோகந்தானே.

9. "தண் மதிய தருசூடிய சங்கரனார்போலத்
தம்மடியார்க்கும் இன்பமளிப்பவர்."

10. "வானவூர்கொள்வோநாம் மாயப்படைவாராமே."
"அண்டர்நாடாள்வோநாம்அல்லற்படைவாராமே."

11. "மலர்மிசையேகினான் மாணடிசேர்ந்தார்
நிலமிசை நீடுவாழ்வார்."

12. "Paratparataro Brahma. Tatparatparoto; Haris Tatparat paratror Isa."

"What is beyond everything is Brahma, what is beyond Him is Hari. What is beyond Him is Isa" (Sarbopanishad and Siva Sati kalpa Upanishad.)

From the foregoing passages it will be clear that the words 'Brahmaloka' and 'Swarakaloka' used in the Aryan and Tamil Vedas mean not the lower worlds (to be obtained by Saguna and Nirguna Bavana, but the Highest state to be obtained by the Atiyasrami Mukta by Brahmi Bavana) or Yoga. It is of course by a figure that it is called Brahmaloka or Swarakaloka or Sivaloka or Kailasa, and should not be confounded by the mere resemblance of names into the lower ones from which of course there is return. It is this Brahma Loka or Siva loka, attaining which, there is no return, there is no return, says the sutrakara. For further cooment see Srikanta Bhashya on the very last Sutra.

Sannyasa Yoga as against Sankarananda's interpretation see the truer definition contained in Gita 9-27 and 28.

27. Whatever thou doest, whatever thou eatest whatever thou offerest, whatever thou givest, in whatever austerity thou engagest, do it as an offering (Arpana அர்ப்பணம்) to me.

28. Thus shalt thou be liberated from the Karma Bhanda of good and evil results ; equipped in mind with *Sannyasa-Yoga* and liberated, thou shalt come to me.

Chap 18-2 also defines sannyasa and tyaga.

"Sages understand by sannyasa, the renouncement of Kamya works; the learned declare the abandanment of the fruits of all works to be tyaga."

The word *Arpanam* is a very important and technical word and in the combination, as 'Sivarpanam' 'சிவார்ப்பணம்' is more pregnant of meaning. All acts have to be dedicated to God and in this surely is possible his liberation. This the highest condition the seer has to rise to, it is, that is enunciated in 10 Sutra of Sivagnanabotha.

"அவனேதானே யாகியவந்நெறி
ஏகனாகி இறைபணிநிற்க
மலமாயை தன்னொடு வல்வினையின்றே."

"**Sugasanastha** The *Sugasana* is one of 64 postures or seats assumed by the Yogi, and it is defined in *Tatvaprakasa*. That *Asana* is an essential of the Yogi, is insited on in Vedanta Sutras. IV. 1-7. and Sri Nilakanta quotes in his Bhashya this very passoge from Kaivalya Up. in illustration—Sankara quotes no sruti on which this Sutra is based—which would certainly make the date of Kaivalya far older than the Vedanta Sutras.

Controlling the senses.—The yogi must first accomplish this control before all things. The senses are usually compared to wild and tamed horses. Vide Katha III 3 and 4 and Siva Gita, 12. 21.

Gurubhakti.—The following passage in Vayu.samhita (uttara. 13. 26 to 30) sets forth fully the importance and efficacy of Guru Bakti. "As one by the society of the wicked becomes a sinner, so one becomes purified by the society of his guru. As gold is freed of its dirt by fire, so does the guru cleanse him of his sin. As the ghee-pot near the fire melts away so does one's sin melt away at the approach of his guru. As fire burns away wood, so does the Joyous guru burn away in a moment one's sins.

Dont do ill to your guru by word, deed or thought. By his anger are long life, and wealth and power and gnana all destroyed."

For fuller elucidation of the subject, see Sivagnana-botha 8 sutra and notes pp. 82. 88.

He is Siva. This Siva is not to be confounded with Siva spoken of as the highest in the presiding mantras. He is the Vibhuti of the supreme Siva, as Brahma, Vishnu, Indra and others are. See the discussion on these passages in Sri kanta Bhashya p. 50 Vol II. S. Deepika.

He sees God in all beings and all beings in God.

This occurs very frequently in the upanishads and has to be carefully understood. This is a part of the Dahara upasana or Bavana. The souls and the worlds constituting the Chetana and Achetana Prapancha constitute as it were God's body; God is the very life of this universe; in which figure of course, God is described as seated in the inmost recess of the heart and soul not bigger than a thumb, the "Dahara Akasa"; but the yogi is at the same time to remember that that his smallness is no smallness; He is inside and outside of us. He is inside and outside of this world of ours. His greatness passes beyond the solar and steller systems, and millions of worlds like these. As it is we have frequently taken objection to people, (men and women) who in the present day affect Yoga Sadana speaking always of God, of the Atman, as dwelling *within* them, as though their own personality is the utmost limit of God's nature and as though God is not outside them and these worlds the following text have to be considered in this connection. Chandag. 3. 14. 3 and 8. 1. 3. Brihad. 3. 7. 22 and 3. 7. 3.

Vayu Samhita: II. 6ch. 12. 13. "This Great world of Sat and Asat form the body of Parameshti (God). As Siva is the Lord of the Sat and Asat He is called *Satasat Pathi* Sivagnana Siddhi. 8 Sutra இருதிலதானிலிலயேல் &c.

ATYAS'RAMAM.

This is a technical word and should not be literally interpreted to mean anything. The word only occurs in one other Upanishad but more frequently in the Puranas and Samhitas where its meanining is set forth. The following are the illustrative passages. It will be observed that the same Asrama or Vrata is denoted by different names by people of different Sakhas.

1. Swetaswataropanishad 6 21:

   Tapah Probhava'dde'va prasadachcha Brahmaha swe'taswatarosthha Vidwan

   Atyasramibhyah param pavitram provocha samyak Rishi Sangha jushtam.

"Though the power of his penance and through the Grace of God has the wise Swetaswatara truly proclaimed Brahman, the Highest and Holiest to the *Atyasramis* as approved by the company of Rishis.

2. Suta-samita—Uddhu'lanam tripundrancha gna'nangatwena sa'danam

   Amannti muni sreshta'h swe'ta'swataara sakhinah

   Ayam *Atya'sramo* dharmo yaih sama'charito muda'

   Tesha'm eva sivajjnanam sam a'ras chheda kara'nam

   Uddhulam tripundaramcha papupasa nivrittaye' amananti munisre'shta' atharva sirasi sthhita'h.

"Besmearing the holy ashes is regarded as an emblem and gnana *Sadana* by the chief Munis of the Swetaswatara Sakha; This *Alyasrama* Dharma, lovingly followed will induce *Sivagnana* and destroy *samsara*. This besmearing the holy ashes will free the Pasu (soul) of his Pasa (darkness). So also do they regard, the chief munis ofthe Atharva Siras sakha."

3. (Synonyms of tyasramam)—Suta-samhita—Sarvan'goddhulanam Yattat Vratam Proktam maneeshibhih.

   Etat Veda Siro Nishta'h Prahuh Pasupatam mune'

   Ke'chit Sirovratam Prahuh Ke'chit *Atya'sramam* viduh.

   Ke'chit that vratam ityu'chuh Ke'chit Sa'mbhavam aiswaram.

   Asya vratasya mahat myam agamanteshu samsthitam.

The *Vratam* of besmearing the whole body with holy ashes, praised by people is called by *Pasupatam*, sages following the *Atharvasiras*; some sages (belonging to Mundakopanishad sakha) call it sirovratam; some sages (belonging to Swetaswatasa sakha and Kaivalya sakha) call it Atyasrama; some call it *Vratam*; some call it *Sambavam* (belonging to *Sakha* of *Kalagini rudropanishad*); some (belonging to Taitbriya sakha) call it *Aiswaram* (*Bhuti*); The greatness, of this brata is well set forth in the agamas

4. Sutasamhita—

   Atyasramibhyeh San'te'bhy Vaktavyam *Brahm vedanam*

   I na' prasante'ya datavyamn'a putraya Cadachana.

"The man who is an *Atysrami* and has attained peace can alone be taught Brahma Vidya. The man who has not attained peace' snd is no son cannot be thaught athis."

5. Bramo'ttara khandam—Ayam atya'sramo dharmo yaih samacharitas tathal

   Tesham eva param jnanam samsaraschetta karanam.

(This is almost the same text as the one from Suta samhita, Param and Sivam being identical).

6. V'ayusamhita—Vratam pasupatam sroutam atharva sirasi srutam
Vratam e'tat parkurveeta sa tu vai naish tikah smrtah
So'stya'srami cho vijjne'yo' maha'pasu patas tatha

"This vadika Pasupata Vratam is spoken of in Atharva Siras; the man who follows this vrata (as detailed in Vayu Samhita Purva. 29 chapter) attains to nishta (yoga) He is called *Atyasrami* and *Mahapasupatee*,"

7. Kurma-purana—Tadatad aiswaram jananam swa-sasakha-vihita vratam
Ase'sham ve'dasaram tat pasupasa vimochanam
Atya'sramam iti khyya'tam Brahmadi bhiranushti tham.

He (sage swetaswara) initiated him into the mystery of the Aiswaram gnana vratam of his own sahka. This vratam is wholly the essence of the Veda; This will free the Pasu (soul) from all bonds (pasa). This is called Atyasramam; Brahma and other Gods followed this Vrata.

8. Linga-Pura'nam—E'vam Pasupatam yogam yogasi-waryamanuttamam.
Aty'asramam idamjne'yam muktaye' Ke'nalabhyate.

"This Pasuputa yoga is the most excellent and trans-cendant yoga; This *Atyasrama*, is considered so by persons desirous of Mukti.

9. Mundaka 3-2-10. Tat etat richasbhyuktam Kriya'-vantah srotriya' Brahmanishta'h swayam juhnte' e'karshim sraddhantas teshamevaita'm Brahma-vidya'm Vede'ta Siro'vratam vidhivat yaista cheernam.

"And this is declared b y the following Rik verse: "Let a man tell this Brahma Vidya to those only who have performed all acts, who are versed in the Vedas and firmly established in Brahman, who themselves offer an oblation to the one, Rishi, full of faith, and by whom Sirovratam has been performed, according to the rule (of Atharvanas)."

10. *Sourasamhita*: sarvasa'kha'sritam tatwam tijjna' tum priyatetuyah.
Ac'haret vise'shena nityam preetya'sirovratam.
Sirovrafa viheenastu sarvadharma samanvitah.
Api Brahma'tma-vidya'yam na'dhika'rina samsa yah.
Sirovratamidam Sarvam Pa'pakanta'ra da'hakam.
Agniritya'tibhirmantriah Shabdhih Suddhenabhas-mana'.
Sarvangoddhulanam kurya't Siro-vrata samanwayam.

One desirious of attaining the tatwagnana must chiefly and ever practice lovingly Sirovratam. One not following the sirovrata though possessed of all other virtues, is surely not qualified to enter on Brahmatma Vidya. This sirooratam consume the forest of all kinds of sin. One must purify oneself by besmearing the body with holy ashes, by uttering the 6 mantras begining with Agni (as found in Atarvasiras) eonnected with the siaovratam.

11. Kalika.khanda.—Sirovratam to ismivaihyvda cheerambhakti-tatparaish.
Tesham eva Brahma Vidhyam vadet na'nyeshu sattam.

The superior Bhaktas who follow the Sirovratam accor-ing to law are alone entitled to be taught Brahma Vidya and none else.

13. Atharava-siras—Tasmat Vratam etat pas'upatam Pasupasa vimoksha'ya &c.

Therefore this Pasupata vratam will free from all bonds (Pasa).

14. Kalikakhandam—Vratam etat pa'supatam pasupasa vimoksha kriti.

15. Sivarahasyam—Vratam pa'supatam kritwa, mama jna'nam ava'pnuya't.

16. Shiva geeta of Pa'dma purana—Munayas tat pravakshya'mi Vratam pasupatam Chidham.
Kritwatu viraje deeksha'm bhu'tirudraksha dhari-nah Bhavatam drisyatam e'tya Kaivalyam vah prada'syati.

"O munis! I will now decare to you the vratam called Pasupatam. By undergoing viraja Diksha and wearing the Bhuti (ashes) and Rudraksha beads, you will know God and attain Kaivalyam (the Highest Bliss)."

17. Kalika K'handa—Vaidiki' viraja deeksha khya'te-yam papanasinee.
Mantrasamskara deeksheti kathiteyam latha'game.

The vaidika viraja Deeksha, capable of removing all sins, is called in the agamas Mantra Samskara Diksha.

18. Taittiriya-Upanishad 1. 11. 1. Bhutyai na pramadi tavyam.

"Don't neglectBhuti (literally ashes)or pasupata vratam."

19. Bodha'yana—vidhim vya'khya'mah Bhu'tyai na parmaditavyamiti hi am'nayate'.

I will explain the law. "Dont neglect Bhuti or Pasu-patavrata."

20. Ka'la'gnirudra-Upanishad-Vratame'tatsa'm havam Sarve'shu Vedeshu Vedava'dibhiruktam bhavati tasm'at samachare'n mumukshur na punar bhavaya.

"This Sambava vrata is spoken of in every Veda by every vedavadi therefore let the Mumumkshu follow the vrata so that he may not be born again."

THE

LIGHT OF TRUTH

OR

Siddhanta Deepika.

MADRAS, FEBRUARY 1899.

NOTES AND COMMENTS.

Soul *versus* Body.

We have before us the opinions of two Madras Indian Journalists. One says "To be plain, no soul is perishing in India, from want of spiritual consolation. But bread is wanting; therefore support Mr. Tata's scheme in perference to Mrs. Besant's Benares College." The other in reviewing '*Studies and Translations*,' says that it is not a great thing to show that great religious truths exist in Tamil, but that Tamil should be made a medium for conveying Loukika truths. We wish we could lay the flattering unction to our heart that no souls perish! and we wish that people knew so little of bread wining ways. The real truth is man's whole time from start to the finish is occupied in bread-winning pursuit, and we are all *Loukikas* and fully alive to the importance of Loukika truths. No man can afford to neglect his body. But can it be good to an individual, to a community, to a nation to have only one ideal before them, the filling of their belly? Have we not instances before us, of how this actual quest for power and pelf tends to really deprave and degrade humanity and to introduce more evil and suffering and cruelty?

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The churning of the ocean.

And then are you sure, when you put your belly before your soul in this ardent quest, you may not reap more evils, physical and moral, than any thing beneficial? Does it really matter much that your puny body should perish than that your vices should pollute your soul for many and many a life to come, your example contaminate a whole nation? Why, we have an ancient example. What did the Gods and Asuras churn the occan for? Not for saving their souls surely but for gold and silver, rubies and diamonds, for horse and cattle, for wine and women and for long life to enjoy them to their heart's content. What gigantic efforts did they not make to achieve their object? What havoc did they not commit, and what suffering did they not inflict? Whole nature abhorred and shuddered! And the poison came forth! Did they expect to reap this? Did they contemplate that, when they sought life and pleasure, they could come to forfeit both? And what did they do? Then they began to think of God but they had never invoked his aid at first! They then thought they could secure all the wealth and long life by their own efforts. But now? God saved them from the fearful poison. And then they clean forgot Him; and deceit and chicanery was brought into play when the distribution of the gathered wealth began! One half of the workers (instance the cry of workmen against their employers) were cheated by the other half; and with the other half also, might determined right; and the more powerful the Gods, the greater was their share of this world's goods.

This is our plain reading of a plain tale, whatever other esoteric meanings there may be; and it sharply distinguishes Humanity, with its likes and dislikes, reaping sin and sorrow and death, and Divinity which has neither likes, nor dislikes ('வேண்டுதல் வேண்டாமை யிலான்.' Kural) and consequently no suffering and sorrow, and is eternally Blissful, A Yogi and yet a Bhogi, the oldest of the old ('முன்னைப்பழம்பொருட்கு முன்னைப்பழம்பொருளே'), yet with His Love (Uma) ever fresh "mother of millions of world-clusters, yet Virgin by the Vedas called."

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Self *vs.* Selflessnes.

By the way, do you know why our great sages, Agastya, Vashishta and others are always represented as 'odious old husbands' (to use the language of the *Reformer*) with young wives? We have, however, in the sacred cause of Reform, no mention in any of these Puranas or Itihasas of these old sages remarrying these young virgins after 55 or 60. They all boast of only one wife for all their life-time. and the personality of the wife is as distinct in history as that of her old consort. And yet how are we to account for the old age of the husbands, and the eternal youth of the wives? And how is it also that these old sages are not represented as Brahmacharis or Sanyasis? The meaning may not be plain if understood from the purely physicial standpoint. But even in the English language, an old head is associated with wisdom, and we could understand the perfect sage, who has subordinated

all his lower animal instincts and physical environments to the power of his intellect and broad beneficence, to possess His Sakti (Love and Intelligence) ever fresh and ever unimpaired. And what could we compare to the spirit of the old sage that could try out of the over flowing of Love in his heart,to ever make its business to seek the happiness of all mankind, (எல்லாருமின்புற்றிருக்க நினைப்பதுவே, யல்லாமல் வேறொன்றறியேன் பராபரமே), that great spirit that could invite the whole world to come together before ever their bodies perish, to eat and drink of the great flood of joy of limitless Siva Bhoga, which is ever rising and filling and flowing over (அகண்டாகாச சிவ போகமெனும்...............சேரவாரும்சகத்தீரே), and that great spirit, that could say, "Let the whole world partake of the Bliss obtained by me" (யான்பெற்ற இன்பம் இவ்வையகமெல்லாம்பெறுக).

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The four Purusharta.

We have observed once before that the Hindu Sociology is built on the four great Purusharta. But in seeking wealth or pleasure, our conduct is not to be divorced from all laws of ethics and good religion. And no body has ever summed up the whole duty of man in more beautiful words than our good old mother *Avvei* has done.

> ஈதலறம் தீவினைவிட் டீட்டல்பொரு ளெஞ்ஞான்றும்
> காதலிருவர் கருத்துறவைத்—தாதரவு
> பட்டதே யின்பம் பரனைநினைந்திம் மூன்றும்
> விட்டதே பேரின்ப வீடு.

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The Purusha sukta the sandhiyavandana.

We have to congratulate Mr. Kameshwara Iyer M.A., of the Pudukota College on the excellent manuals he has brought out on the Purusha Sukta and the Gayatri Mantra. Here we have an instance of what an Indian scholar can do to interpret his own books according to the traditional mode of interpretation untrammelled by the prejudices and fancies of western scholars. We have no doubt when Mr. Iyer follows Vidyaranya in preference to Colebrook and Muir, he is mainly in the right. 'Purah' as in 'Tripurah' means traditionally 'body.' '*Annena*' in the second Rik applies more to the eater, the soul, 'Anisa' than to the 'Isanah' the lord. And his reply to Mr. Dutt's view that there is no reference to the caste system in the Rigveda is really able and cogent. We however fail to see the *rationale* of the distinction which he wishes to draw in his first comment on the 13th Rik as between the first 3 castes and the fourth, even when the great Vidyaranya failed to note any such distinction; and when, as he points out in his 2nd comment, the whole thing is figurative, the whole paragraph is mischivous and ought not to be allowed to stand in a subsequent edition.

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Parinama V Vivasta.

There is however one more serious error, which Mr. Aiyar falls into when he seeks to interpret the Sukta according to the lead of Sankaracharya. Of course he is free to think that we are in error in saying so; but when as he is himself forced to admit, (*vide* pp. 16and 22) that several riks in this sukta, nay portions of the same rik, clearly setforth in unmistakable language the *Parinama Veda theory*, it is not too much to ask him to consider whether the author of the sukta is himself guilty of inconsistency or he is wrong in attributing to the author anysuch inconsistency. But we forget that he and those of his ilk do not set very great store by logical precision and consistency, as examples of which we may quote the following sentences from his comments.

1. The Supreme Being is Spiritual and Imperishable

   This Supreme Being is this Universe; a fourth of His Essence (p. 12.)

   This Universe is Material and perishable.

   ∴ This Supreme Being exists simultaneously in both forms (as Perishable and Imperishable.) (p. 13.)

2. This Universe consists of two distinct elements matter and spirit (Jiva).

   Matter is evolved Maya.

   Maya is but a Power of the Supreme Being.

   Jiva is only The Supreme Being conditioned by Maya.

   Thus both matter and spirit are really of Brahman.

3. The Supreme Being is Infinite, Unconditioned, Self-luminous and beyond Maya or Ignorance,

   Maya is but a power of this Supreme Being

   Maya is that by which Brahman is conditioned limited, and deluded, enveloped in a material case, bound in the trammels of samsara, undergoes suffering and sin &c.

   Read the Veda and follow the Acharya to get free from Maya.

4. The Supreme Being is not Mayobhadika. He is real.

Even I'svara is Mayobhadika, is not real
Much less is Jiva real.
All because Maya is illusory and unreal.
And this Maya (illusion) is a power of The Supreme Being.

5. The only one without a second willed 'I will multiply and be born.'
The individual souls that are tossed about in the sea of Samsara are not entities distinct from Him viz., they are even He.
The Jiva is but the reflection of the Supreme Deity and not the Deity Himself.
Jiva is contaminated by impurity and suffers.
But the Deity is not contaminated and does not suffer.

Verily the logic involved in these sentences is difficult to grasp, and can only be reserved for the last stage of—. But one may well exclaim even with Prof. Huxley:—"Les extremes se touchent; the shibboleth of materialists that thought is a secretion of the brain, is the Fichtean doctrine that the phenomenal universe is the creation of the ego, expressed in other language."

And so indeed do the Indian Materialists and Idealists claim kinship with one another. Mr. Chatterji says that the Brahmin and the Buddhist have a common meeting place. Mr. H. Dharmapala raises the question in the October number of the Journal of the Mahabodhi Society, and answers it in the affirmative to the satisfaction of every body, and cites for his authority, the very God Siva Himself, who gave out that the teachings of Sankara are Buddhistic. But the Buddhists also possess legends to show that Buddhism was the most esoteric of truths which God Siva taught to His spouse Uma on the seashore and which He himself learnt from Adi Buddha (see legend-cited by Prof. Wilson in his first Vol. of Collected Works). And what sectarians do not similarly use the name of Siva to recommend each their own separate dogmas? We read in the pages of the "Light of the East" that God *Siva* told Sankaracharya, the greatest exponent of the Mayabhada doctrine, to go and conquer the *Shaiva* Nilakanta in the South. Tulsi Das in all seriousness tells us that this was the very sacred history narrated by God Siva to His Uma, as the only one calculated to secure salvation. Another Vaishnava writer gives out that the tale of Krishna was narrated originally by God Siva. And funnier than all, the writer of the Brihat Katha Sarit Sagara also seeks the same authorship to his pure-fiction; and we know a pandit of Tanjore, who writing a *Puranam* of the silk weavers of Koranad, near Mayaveram, says that the author of the Puranam was God Siva Himself. May we ask here why if Saivism is a new sect, and the worship of Siva a late one, these professors of the only Universal truth invoke God Siva's sanction and grace?

And we make a present of this opinion of H Dharmapala and Mukopadhyaya put together, that Sankaracharya was a Buddhist, and a propounder of Mayavadha, an opinion supported by many another European and Indian scholar besides, to our critic, 'Aryan' who has been pleased to devote more than 80 pages of closely printed type in refutation of our article of a few pages, entitled "Another Side," in a number of Vol. I of our magagine.

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The Black stone of Mecca.

The January number of the Asiatic Quarterly has an interesting account of the sacred stone of Mecca. In spite of their violent denunciations of idolatry, there is no object so sacred to the moslems as the Kaaba, and one of their fondest dreams in life is to be able to visit this shrine and to have the privilege of kissing and embracing the *stone* and circumambulating it, much in the same way as Hindus perform '*Alingana Darsan*' and '*Pradakshana*.' They say that this was a relic of worship of days long anterior to Mahomet, and though he tried his best, to uproot this worship he could not succeed. "*In form it is an irregular oval*—the inequality of its two longer sides imparting to it a somewhat semi-circular appearance. It measures about six inches in height and eight in breadth." The surface is not perfectly smooth, but these are protuberances or blotches, due to the image having been once broken and cemented together. The colour at present is of a deep reddish brown; and according to some, a metallic black. This image is surrounded on all sides by a border, 2 or 3 inches in breadth, which, rising at the outer edge a little above the surface of the *stone*, gradually slopes down in the direction of the middle of it. This border is encircled by a silver band or zone about a foot broad, but broader below than above and on the remaining two sides: It has also a considerable swelling below as though there were a portion of the *stone* hidden under it. The lower part of this band

is studded with silver nails. From the outer edge of this arch also, there is a gradual sloping down towards the middle of the surface of the *stone*. The entire relic, as thus described, is carefully built into the wall on the outside of the wall of the Kaaba in the north-easterly angle; Burton however says that it is in the south-easterly angle (*Isaniya Mulai* ஈசானியமூலை). The image is placed about 4 or 5 feet from the ground. The original colour is represented to have been of a dazzling brightness, whiter than milk, though in course of time it has assumed the present colour. The image is called *Hasa* (Isa or the Lord of Hosts, and Ka'ba means the House (கோவில்). We have also heard that a perforated water pot is hung over it, the water trickling over it. From this description, our readers cannot fail to see the copy of it in almost every temple of Siva, the only difference being, Sivalinga instead of being fixed in the wall is fixed in the centre of the 'House.'

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The Religion of the Future.

Our Christian friends will do well to ponder over the last para of the Bishop of Ripon's Presidential speech at the last Church Congress held at Bradford, England.

"The future of the world does not belong to sectarianism, and the dream of catholicity will be fulfilled. Of another thing, I am certain. As increasing light falls upon great problems, and men begin to realize how much of judaistic, pagan and scholastic thought is mingled with popular Christianity, how many accretions due to human weakness, and race prejudice have been incorporated in our conceptions, they will distrust the church. For every new epoch has added new dogma to faith, and with every new dogma, has gone further from the simplicity of Christ. The future of the world does not belong to Latinism, and so the vision of Protestantism will be fulfilled. But of a third thing I am convinced even more surely. The *Religion of the future will neither be Protestant nor Catholic but simply Christian.* The dogmas of the churches which have separated communion from communion, will fall off as autumn leaves before the fresh winds of God. Many views which in the very providence of God have played their part in clearing the thoughts of men will pass into forgetfulness. Men will not grieve to see the old things go, for a larger faith will be theirs; they will not think God's world will fall apart because we tear up parchments more or less. The church of God will renew its youth. It will be content with a simpler symbol, because it will have learned Christ. It will not need any longer Trent, Westminister, or Lambeth or the Vatican to lead it. It will be satisfied with a simpler thought and a purer faith. It will be satisfied to realize that there is one Lord, one faith, one baptism, one God and Father of all."

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Oriental side and The University.

The *Madras Mail* announces that some of the Indian fellows of our University with the strong sympathy of the Hon'ble Dr. Duncan are exerting their best to make the movement a success. Even if the senate should throw out the proposals for an Oriental side, the department of Public Instruction will at no distant date formulate a scheme for the encouragement of Oriental Literature, by the institution of searching public tests in the chief Classical and Vernacular languages of this Presidency, with the object of securing the supply of competent persons for employment as teachers of Oriental languages in schools and colleges, and the production of works in the Vernacular languages specially adapted to bring within the reach of the masses of the population useful knowledge on scientific and industrial subjects. It is also announced that proposals for the formation of a *Sangam* are on foot, with the object of

(1) Encouraging by offer of suitable honoraria the production of books on any specified subject on which it may appear necessary or expedient that there should be text-books or standard works.

(2) Approval, after a careful examination by a select committee, of books published in Tamil and submitted for its opinion or patronage.

(3) Acquirement on payment of honoraria, when necessary, of copy right in books submitted for approval and their publication, and

(4) Reclaiming from oblivion old Classical and Vernacular works, and annotating and publishing the same.

With these may be compared our own suggestions contained in p. 45. Vol. 1. and made for the first time more than a year and a half ago. We are glad that after all something is to be done. We hear also that a meeting of Pundits and Scholars and others interested in the question will be held on 1st April.

PROF. FAIRBAIRN
ON
THE PHILOSOPHY OF RELIGION.

I

There is one remark in the learned Doctor's lectures which we appreciate and commend to the attention of our Hindu countrymen, and that is how little we really know of the Philosophy of Christianity. If this is so, it is not the fault of the Hindu, but of those Professors and Propagandists of Christian Religion in the East who pay so little regard to the subject, and waste more time in dwelling upon the purely dogmatic and personal and ceremonial aspects of Christianity, and by exciting the purely sectarian questions succeed more in alienating the feelings of Hindus, than in drawing them towards their fold. Years ago, we took the occasion of a Review of *Robert Elsmere* and *Shaik Sadi* to show how much of real and genuine philosophic lore was to be found in the expositions of Christian and Mahomedan teachers. It is with this view also we have opened our columns to our respected Missionary friend The Rev. G. Bartoli. We need to know not only what our religionists tell us of our own great truths but also what other great religionists conceive to be true, and how our truths strike them. And no little credit is due to those great minds of the West who have done so much for the elucidation of Eastern religions and philosophies, and who have done so much for the spread of truth and knowledge and science as conceived by them. No doubt they have been selfish in doing all this, namely, to convert the heathen, it may be said, but this is a conception of selfishness which is more commendable in spirit than otherwise. No man's conviction is worth anything, if he could not feel that that is a conviction worth possessing by all his fellow beings; and the satisfaction which one feels, when he can convert another to unison with himself in thought and conduct, is really genuine and highly commendable, especially when the evident object is to lead man to a higher and better life. And we think the Rev. Doctor is for once wrong when he would not credit the Hindu and His Religion with this feeling of reciprocity and desire to impart to others his own great truths. We once before took objection to a Rev. Gentleman's observation that the Hindu keeps his light under a bushel, and quoted to him the words of our Saint Thayumanavar, which we have elsewhere quoted this day in inviting the whole world to share in his eternal joy and bliss; and the reply of the Missionary gentleman is well worth quoting:—" All that I meant to convey by the use of it, is the fact that India's truest and best things are hidden from the eyes of the multitude there, and where students in England and zealous propogandists have catalogued the sects and the idols of India, they have not seen how much truth is in the land. The truth is known to those in India who take pains to know it, to these it is not latent but manifest."

Christ himself has declared, "Dont throw pearls before swine," "Let those who have ears, hear; let those who have eyes, see." Superficial critics of Hinduism wonder at the great gulf which they fancy divides so called popular Hinduism from Philosophic Hinduism; and herein consists the unique character and glory of Hinduism. We demur to the definition of Universal Religion given by the Haskell Lecturer; and here is what we conceive to be the Universal Religion:

இதுவாகு மதுவல்லதெனும் பிணக்க தின்றி
நீதியினு னிவையல்லா மோரிடத்தே காண
நின்றதி யாதொரு சமயமது சமயம்.

" *That Religion is the true which does not conflict with this religion and that, and yet reconciles all and stands supreme in the conscience of man.*"

Whose supreme Ideal is such that, once seen, every Religionist can exclaim, "what is there here of sect and creed, All is His Supreme Glory and Bliss", and perceiving which, even the hardest heart can melt in love and joy eternal. It is the historical personality, with its accidents of time, place, race and language, which tends to narrow the views of religion and God, and leads to the formation of sects and creeds, though this personal element may be necessary for the multitude from time to time to look up to and follow. These great leaders of men are necessary, whether in purely secular and political movements or in religious movements. They are the salt of the earth; they, by their great personality and power for good attract the ignorant masses, and control them and prove a veritable beacon-light to them. They furnish watchwords which, however, in course of time, when the spirit is forgot, degenerate into mere unmeaning shibboleths. If we can watch the life-history of every great seer or leader, we may notice how infinitely careful he was himself to hide his own personality from the public gaze,

and did all his best to reveal the Face of Truth and Justice; but the curious crowd has been more intent on observing the face of the seer himself, and seeing the reflection of Truth and Justice in his face, than in looking up or comprehending Truth and Justice by itself. As such, historical personality may be important and useful to the particular place and time and race, but when such a particular historical personality is held up to the whole world and for all time, as the only panacea that can cure all ills of humanity, this will be overshooting the mark. In Hinduism itself, we find many historical personalities exercising very great influence from time to time; and modern Saivism or Vaishnavism is more marked by their votaries adhering to the personalities of their great Saints or Acharyas; and we have the worst effects of this personality, exhibited when devout and euthusiastic Vaishnavas break each other's heads in proclaming the superiority of Manavala Muni or Vedanta Desikar.

And we accept the Rev. Doctor's view of True Religion also in that, "A True Religion was a great moral force. It contributed to social unity (we omit that in reference to political unity; each of the great nations of Europe are keenly fighting for this honor.) A religion that lacked such humanising influences, and only created class distinctions, and a spirit of racial superiority, and prowd exclusiveness, stood by itself thoroughly discredited." But our Reverend Doctor is evidently anxious that Christianity should not be judged by its association with European nations and Christian Government; and so would every other religionist desire that his religion should not be judged by the idiosyncracies, social and political, of the people themselves. It is not true to say that the Eastern had no truth in his soul; but impartial observers say that there was truth, not only in the east but also in the west, among even the Greeks and Romans, who occupy such a low estimtae in our Doctor's eyes so much in fact as to surprise him and gladden his heart, and sometimes even to put him to the blush before the birth of Christ. For what says a father of the church?:—"Let us admit with shame and sorrow that some among these heathens showed themselves to be nobler, loftier, holier, freer from insanity, freer from meanness, freer from special pleading, freer from falsehood, more spiritual, more reasonable, on some points even more enlightened than many among ourselves. The very ideal of Christian life seems to have been dwarfed to a poor, vulgar and conventional standard."* But Christian bigotry and sectarianism can also go so low as not to recognize that there could be any truth or morality which is not derived from Christianity. And Dr. Farrar himself meets the view of M. Fleury, as regards the Greeks and Romans; and Dr. Muir deals with Dr. Lorinser's peculiar veiws, so far as they deal with the truth in Hinduism, in his excellent introduction to *His Metrical Translations from the Sanscrit writers.*† Even liberal thinkers would not call such truths by their own name, but will dub them as truths of the Christanity of Nature, much in the same style, as modern Theosophists speak of any truth, Christian or otherwise, as a great truth of Theosophy.

THE AGE OF THE DIFFERENT *BHASHYAMS ON THE VEDANTA SUTRAS.*

The editor of the Brahma Vidya, a Journal in Sanscrit and Tamil, devoted to the exposition of Sankara's Philosophy, in answering a question as to the priority of the different commentaries on the Brahmasutras, places Srikanta before Sankara. This fact does not seem to be well-known to European scholars as it ought to be; and as the writer is impartial so far as Srikanta is concerned, and expresses the old and genuine traditional view of the matter, we have thought it fit to lay before our readers a translation of the whole article.

"There are now in current use five commentaries on the Vyasa Sutras. They are those of Sri Nilakanta Sivacharya Swamigal, of Srimat Sankara Bhagavatpadacharya Swamigal, of Srimat Ramanuja chariar, of Srimat Ananda Tirtar or Madhwacharyar, of Vallabhacharyar. Besides these, there are two other commentaries belonging to the Advaita School, namely *Baskarîyam* and *Yadavîyam.* Of these, we have seen an old copy of *Bhaskarîyam,* in the Sanscrit Library, Vedanta Divartani, established in Tiruvalankadu in Mayaveram Taluq. (Will any friend intimate to us if this is still found there?) Of the other, Yadaviyam, we have only heard in stories. From what we gather from some of the ancient commentator's statements, there was one commentary

* Farrars' "Seekers after God," p. xii.

† The publishers ought to make this excellent volume available to every Hindu student. The cost of the book (14s,) is almost prohibitive.

called *Bodayana Vritti*, ascribed to Bodayana Muni. This is difficult to get in whole now. Besides, we understand there is a commentary in recent times composed by a Veerasaiva, and native of Bellary District, Somanadaradittyar and hence called Somanathiyam. There are two means of determining their relative priority among them, *i. e.*, by means of the history of each Acharya, and by means of their works. By these tests, Srimat Nilakanta Sivacharya's commentary appears to be first. Because, this Mahatma's doctrine is *Vishistadvaita;* to refute him *i. e.*, to establish the identity of Jiva and Brahman, Srimat Sankaracharya quotes the very words of the other; besides, his history shows that Sankara met Nilakanta, who had already written his Savia Bhashya, at Gokarna; and also because Srimat *Appaya Dikshita* Swamigal in his work *Sivadvaita Nirnayam.* states that Sirkanta's Bhashya was first, and Sankara's commentary was next. Next comes *Yadaviyam.* Because, we read that Sri Ramanuja was learning under Yadavacharya, and beame dissatisfied at the interpretation of Sutras, according to Sankara, and so wrote his own commentary refuting both Sankara and Yadavacharya; and also because, Vedantacharya in his stotra called *Yatirajapaddati* praises Ramanuja as one who refuted both *Sankara's* and *Yadavacharya's* Systems. In many places in the latter commentary, sentences from Sankara's occur. Srimat Ananda Tirtar's comes next. Because in his history, he is said to have refuted the writings of 21 commentators, and especially that of Sankara, and in some respects, that of Ramanujah also. Every body knows that Vallabhacharya's is quite recent. Because, many of those who became the disciples of Balaswamigal, when he visited South India, are still alive, and this Balaswamigal was a disciple of Vallabhacharya. But, though we do not know positively any thing as to the age of *Bhaskariyam*, yet in as much as it belongs to the Advaita School, and explains the text with reference to Upanishad texts, and it does not quote from any other commentators, and as we find passages in Srikanta's Bhashya on *Pasupada Adikarana*, very much like his, and the introduction to Srikanta's states that Srikanta removes by his commentary the doubts created by the commentaries of Purvacharyas. We may conclude this commentary is prior to that of Srikanta. So it is, that people speak of Bhaskariyam as even prior to that of Vidyaranyar's Veda Bhashya. This Bhaskaracharìar being a Vaishnava, it appears that Ramanujacharir has adopted portions of his commentary. Srimad Bhodayana's is prior to all; because, other cemmentators have quoted him here and there. From this we say, Bodayana's, is first; Bhaskariyam, second; Sri Nilakanta's, third; Sri Sankara's fourth; Yadaviyam, fifth; Ramanuja's, sixth Madhwacharya's seventh; Vallabiyam is eighth; Somanadiyam, nineth (p.p. 89 to 91).

We hope, from the above fact Prof. Deussen will see fit to retract his opinion that Vishistadvaita, Dvaita, &c., are the misinterpreting variations of Sankara's Advaita.

EXTRACT.

INDIAN: VERNACULAR EDUCATION.

We are favoured with two important pamphlets on the "Encouragement of Vernaculars," being reprints of the very able articles by Mr. C. V. Swaminath Aiyar which have appeared in the *Madras Mail* and *Madras Review*. In earnest and forcible language, the author points out the radical defects of the present system of education in the Universities and Government Schools. Too much stress has been hitherto placed on the desire of parents to see their children educated in English with the view of speedy employment, and on the side of those who control the University system, to prepare students for official appointments. The author shows that each of those views is radically wrong, as violating the first principles of social life and educational training. In the elementary and secondary schools, the youth ought to be taught in the "vernaculars," in order that they may grasp their own tongues, and be useful in their various spheres of social life; and in the Universities, the study of vernacular literature ought, at least, to have an equal place with English. Thus, by English modes and training, from the University down to the lowest elementary school, the acquisition of knowledge in native languages and literature would be encouraged and promoted, instead of being, by the present system, allowed to fall into desuetude. This is a natural and most reasonable mode of procedure, and the only way by which the masses of the people can be truly educated, and inspired, not only with a love of their own language, but a love of their past literature and history. As it has been indicated by the able writer, true education is not to "manufacture candidates for office," but to make them men—good parents, loyal citizens, enlightened and capable administrators, and just and beneficent rulers. We most cordially recommend the perusal of these pamphlets by all who desire to promote the happiness and permanent welfare of India.